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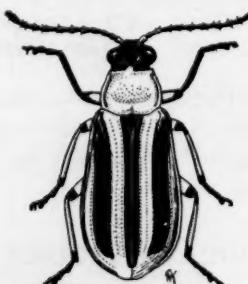
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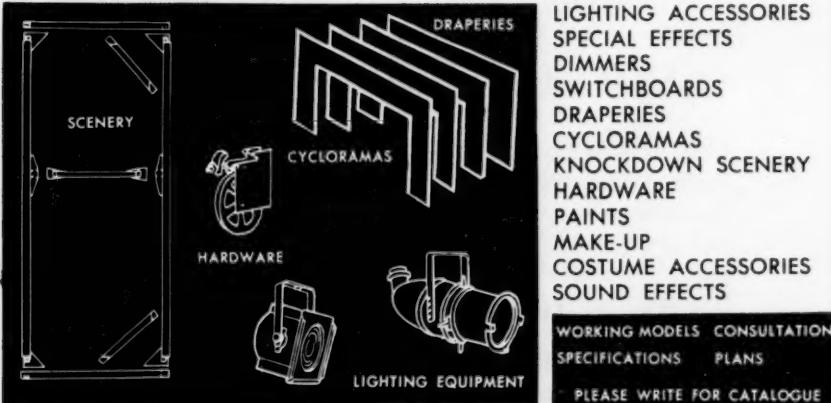
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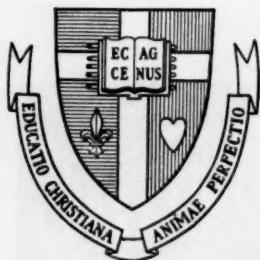
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DEVOTION TO THE SACRED HEART AND CATECHETICS

By Sister M. Virgine, M.H.S.H.*

THE ENCYCICAL LETTER "Haurietis Aquas" induced many to take a second look at devotion to the Sacred Heart. Writers have explored its theological, scriptural, and liturgical depths as well as its ascetic appeal to the youth of today. Pius XII called this devotion "the compendium of the whole mystery of our Redemption."¹ What place does devotion to the Sacred Heart have in Christian formation? A glance at contemporary thought in catechetics will indicate this.

The modern approach to catechetics is a synthetic one—a synthesis whose unifying core retains its force in revealing the panoramic whole of God's dealings with man. This synthesis is not constituted by a set of formulae, a supernaturalized multiplication table to be mastered by memory. It is not an accretion of concepts to be microscoped by the understanding. Neither is it a sacred biography of the Son Incarnate with His actions historically set in time and place. This synthesis reveals the history of a Lover calling His beloved and expecting an answer. It is a Person-to-person call perpetuated by divine initiative, a single theme prisms through all ages and places in the actions of God pursuing His people. This view of doctrine is old and new. It is old in that it reveals the method God has always used to give Himself to man, and new, as a freshly-plucked fruit of the awakened interest over the past sixty years in scripture, liturgy, and patristic studies.

PERSON-TO-PERSON CALL OF LOVE

One element in this synthesis is its personal character. God makes Himself known as a living Person and not merely as an unnamed Lawgiver, or an exacting Supreme being who demands His just due. He is one who made man because He loves him and wants love returned. He is the Lord who makes us aware of His personal presence by using concrete images, events, and sensible signs. Through these

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¹Pius XII, "Haurietis Aquas," *Acta Apostolicae Sedis*, XLVIII (May, 1956), 309-353.

He calls to Himself the creatures of His making—a revealing, saving, communicating action.

The Creator graciously adapts Himself to the learning process and milieu of His creatures. He employs particular, concrete realities, such as images, symbols, and historical events, to express divine mysteries. Infinite Love becomes a Father to His son, a forgiving Spouse to His unfaithful wife, a protecting Cloud and Pillar of Fire for His harassed people. He freely pledges covenanted love after performing the saving deeds of the Exodus.

Another element in the doctrinal synthesis shows divine action continued in time. The signs of the Old Testament were "sacraments" of the moment, effective at a specific time. More than this, however, as part of God's progressively unfolding plan of Redemption, they point Christward to the perfect accomplishment of God's design for man. They lead to the perfect Sign, Christ, who was sent to reveal the Father to man, to inaugurate the Kingdom, to take man with Him in His return to the Father. This Christ did above all by His saving act of the cross. The Word Incarnate is the Mediator, the one who with the Father loves man and with man loves the Father. His theandric actions reconciled wayward sons with their forgiving Father. Through the Holy Spirit Christ's saving actions are continued through time in His Body the Church. The liturgy, the worship of the Church, perpetuates—especially in the Eucharistic celebration—this sanctifying cycle: *a Patre, per Filium eius Iesum Christum, in Spiritu Sancto, ad Patrem.*

This, the unifying theme of catechesis—the love of a personal God calling to Himself His people—is manifested concretely in time through saving signs and perfectly accomplished in Christ the Redeemer. It is divine action recorded in scripture and continued in the liturgy.

This is the message or good news of salvation to be conveyed to man. It is a Person-to-person call requiring an answer. The answer, in turn, takes its cue from the method of the Caller and the nature of His message. God seeks a meeting and union of persons: divine and human. This is the message. His method conforms to the psychology of His students who as corporeal beings come to know by means of concrete, material sense data.

The message is voiced in signs that communicate to the whole personality an experience defying mere verbal expression—and the

greatest of these is the death-life journey of the Redeemer. This, then, is God's message and God's method: personal communication through signs. The answer likewise springs from the total being. It is a Yes that is given by the whole person who freely accepts God's love on His terms and lives by it. It is a nod not only of the head but of the heart; faith producing an assent again expressed in symbol, as the called ones unite in community to celebrate through sign the mystery of Christ's saving action and to live this faith in the concrete moments of time.

HEART—SYMBOL OF LOVE

Present-day catechetics proposes this as the unchanging essence of the message of salvation. What place does devotion to the Sacred Heart as given in the encyclical "Haurietis Aquas" have in this perspective?

The cult of the Sacred Heart "amounts to nothing else than the cult of the divine and human love of the Word made flesh, and of that love wherewith the Father and the Holy Spirit pursue sinful men." The love of a personal God is the first element of the doctrinal synthesis given above. God makes himself known as a living person . . . not merely an exacting supreme being who demands his just due . . . one who loves man. The encyclical expresses this thought in noting that Moses and the prophets described all relationship which existed between God and His own nation in terms of love and "not in the forbidding language they might have borrowed from God's supreme Lordship and from service in fear and trembling that we all owe him." In referring to the Covenant, the author points out that this pact was not only forged by the bonds of God's supreme lordship and man's proper obedience, but also strengthened and nourished by the higher motive of love. Love is the object of the devotion, a love that we should adore, a sign of that divine love which Christ shares with the Father and the Holy Spirit.

Catechists attend to the fact that God employs particular, concrete realities, such as images, symbols, and historical events, to express divine mysteries. God's task is to communicate the Infinite via the finite, to give divine mysteries that cannot be contained in mere verbal concepts to man who cannot experience them through mere verbal concepts. God communicates through symbols that contain rational, imaginative, emotional and sensitive elements, which appeal

to the whole personality. Fr. Vann discusses the need for such vehicles when he refers to the use of "innate" and universal symbols.

We cannot express the Inexpressible in concepts, in words; we cannot confine the Infinite Unknowable in concepts or words . . . sooner or later we find ourselves brought up short against a wall of mystery. Beyond this wall we cannot be led by the language of theological or doctrinal formulas . . . but we . . . can be led further in another way . . . the way of picture language.²

The concrete, physical, pierced Heart of Christ, itself a symbol of love, points to the life-through-death journey of a divine being redeeming those who rejected Him. Its worship rests on the acknowledged principle that His Heart, the noblest part of His nature, is united hypostatically to the Person of the Word of God; and therefore we render to it the same worship of supreme adoration the Church honors the Person of the Incarnate Son of God Himself. The Heart in itself is adorable "but the movement of our souls towards an image, precisely as an image, does not stop in the image, but continues toward that thing whose image it is." This Heart symbolizes the love of a personal God.

Throughout the encyclical reference is often made to the Heart of Christ as a symbol: a representation which surpasses all others in efficacy and meaning; the obvious and expressive symbol of that inexhaustible charity towards men wherewith the Divine Redeemer is still on fire; the lawful symbol of that boundless charity which moved our Savior to shed His Blood and so enter into mystical marriage with the Church; the Heart of Jesus, more than all the other members of His Body, the natural pointer to, or symbol of His boundless charity towards mankind; principal token and sign of that threefold love wherewith the Divine Redeemer ceaselessly loves both His eternal Father and all mankind.

The Divine Catechist thus uses a material, physical heart—itself a symbol of love—to point to the Ineffable Trinitarian love that impelled the God-man to undergo the symbolic event of the life-through-death journey effecting the rebirth of mankind.

²Gerald Vann, O. P., "Relearning Symbols," *Worship*, XXXIV (November, 1960), 589-590.

DIVINE LOVE CONTINUED IN TIME

Another element in the doctrinal synthesis of modern catechetics shows divine action continued in time. The saving events of the Old Testament, significant in their historical setting, point Christward to the perfect accomplishment of God's design for men. Pius XII calls attention to the roots of this devotion when he says: "The faithful must go right back to Sacred Scripture, to Christian Tradition and to the deep limpid waters of the Sacred Liturgy, if they wish to understand the true nature of devotion to the Sacred Heart." Noting carefully that nowhere in scripture is there clear mention of any veneration or love for the physical Heart of the Word Incarnate, considered precisely as the symbol of His ardent charity, the Pontiff declared that this is no reason for doubting that charity of God towards us is the primary motive of the cult of the Sacred Heart.

Both in the Old Testament and in the New it is preached and inculcated by means of images calculated vehemently to move our hearts. And when these images occur in contexts prophetic of the coming of the Son of God made Man, then may we consider them as a heralding of that noblest of all pointers or signs of God's love, namely the Sacred and Adorable Heart of the Divine Redeemer.

The author of the encyclical then refers to the images and events of the Old Testament God used to describe His love: covenant, love of father and son, husband and wife, eagle protecting its young, canticle of canticles. "This love was . . . but a harbinger of that burning charity which the Redeemer, promised to men, was to pour out upon all from his love-filled heart."

The doctrinal synthesis points to the function of the Old Testament signs as one of leading to the perfect sign, Christ, Who was sent to take man with Him in His return to the Father. This Christ did above all by His saving act of the cross . . . the Mediator . . . Whose actions are recorded in Scripture and continued in the liturgy. "Haurietis Aquas" begins with a reference to the treasures flowing from the pierced Heart as foretold in Isaías 12, 3: "You shall draw waters with joy out of the Saviour's fountain"; and with Christ's invitation to do so, as found in John 7, 37-38: "Let him come to me and drink, he who believes in me. As the Scripture says: 'From

within his heart there shall flow rivers of living waters.'"³ These texts and their fulfillment by means of the piercing of the Heart on Calvary, related in John 19, 34: "One of the soldiers thrust a lance into his side, and blood and water immediately flowed out," are given as major texts for the devotion to the Sacred Heart. Pius XII adds that whatever is written of the side of Christ wounded and laid open by the soldier, is also applicable to His Heart which the lance's thrust certainly reached.

In speaking of the solid foundation upon which the cult of the Sacred Heart is built the Pontiff stated:

If only the fundamental elements of this form of piety are seen in that clear light which comes from Scripture and from Tradition, Christians will be better able to "draw waters in joy from the Saviour's fountains"; that is to say, to realize the altogether special importance of the cult of the Heart of Jesus in the Liturgy of the Church, in her spiritual life and in her external apostolate.

It is within this account of the piercing of Jesus' side—when the prophecy about the streams of living water was being fulfilled—that the mystery of the Sacred Heart was linked to the Paschal mystery. Today in the preparation and celebration of the Passover the Church recalls to us these texts and ceremonies which give rise to the Sacred Heart Devotion, thus joining it with the Paschal mystery which gives it meaning. For this reason, Fr. Leclercq holds that we have no grounds for countenancing any opposition between it and the liturgy.⁴

The pierced Heart is a visible expression of love—love of Christ obedient to His Father, love of the Father and Son for fallen mankind. It is a concrete manifestation of the Mediator's passing from death to life to redeem man and return with him to the Father, "a mystical Jacob's ladder by which we climb up to the embrace of God our Saviour." The pierced Heart of Christ expresses that love continued in the outpouring of the Holy Spirit, the Church, and the sacraments.

³ Pius XII departs from the Douay reading and favors the more acceptable punctuation and interpretation of this passage. See R. Brown, S.S., "The Gospel of St. John," *New Testament Reading Guide* (Collegeville: The Liturgical Press, 1960), p. 45.

⁴ J. Leclercq, O.S.B., "The Liturgical Roots of the Devotion of the Sacred Heart," *Worship*, XXXIII (October, 1960), 556.

And so from the wounded Heart of the Redeemer was born the Church, as the dispenser of the Blood of our Redemption; and from the same Heart flows in copious abundance the grace of the Sacraments, from which the Church's children drink supernal life, as we say in the sacred Liturgy: "From riven Heart is born the Church, espoused to Christ." And, "who from out His Heart pours grace."⁵

RETURNING THE CALL OF LOVE

The message of salvation is a person-to-person call requiring an answer . . . a Yes given by the whole person who freely accepts God's love . . . a faith producing an assent again expressed in symbol as the called ones unite in community to celebrate through sign the mystery of Christ's saving action. For Pius XII the principal idea of this cult or devotion is that we should ourselves make a return of love to the divine Love. The return of love is best expressed in celebrating the mystery of the Redemption, the Mass. The Heart was pierced in the sacrificial act whereby Christ died that we might have life. Love for love is returned when that saving mystery is actualized today by the redeemed gathered together in community. The Mass, then, leads to devotion to the Sacred Heart and devotion to the Sacred Heart finds in the Mass its most adequate expression.

Our first duty towards the glorious Heart of the Lord is not reparation, but adoration of redeeming love and consecration—that is the gift of self, the response to this love.⁶ It is a gift not in the sense of a sympathetic wish to console, but rather the generous unselfish willingness to accept the law of Christ's life, which is the law of voluntary self-sacrifice. The fellowship in suffering attained in the brutal routine of everyday life is the most genuine and perfect imitation of Christ and claims the whole man.⁷ This spirit of voluntary self-sacrifice does not exclude the notions of reparation and consecration but purifies them of the sentimental accretion acquired in time. The glorified Heart of Christ can suffer no more, but the Mediator per-

⁵ R. Brown, S.S., and D. Stanley, S.J., see in John's account of Christ's last breath indications of a first communication of the Spirit. See Brown, pp. 91-92; and D. Stanley, "The New Testament Doctrine of Baptism," *Theological Studies* XVIII (June, 1957), 204-205.

⁶ Leclercq, 565.

⁷ K. Rahner, S.J., "Some Theses on the Theology of the Devotion," *Heart of the Saviour*, ed. Josef Sticrl (New York: Herder and Herder, 1958), p. 169.

mits man, the viator, to follow in His death-life journey heavenward. Our Mediator has atoned for our sins to the Father, but He wishes us to have a share in His expiatory sufferings—the fate reserved for His love in the world.

Pius XII does not consider the external practices of piety or the blessings promised in private revelation the most important thing. These blessings were promised that men might fulfill more fervently the principal duties of their faith, love and expiation, to the more effective enrichment of their own spiritual life. The author refers the wonderful growth of this cult to the fact that it accords perfectly with the very nature of the Christian religion. It did not arise as a result of a private revelation from God, neither did it appear suddenly in the Church. Rather it was a "natural flowering of that living faith and fervent piety by which men have been affected towards the adorable Redeemer and His glorious wounds which . . . bear witness to His immeasurable love."

This does not minimize the value of the private revelation or external practices of piety of this cult. The Holy Father notes that their importance lies in that Christ by displaying His Sacred Heart, willed to arouse the hearts of men to contemplate and adore the mystery of God's merciful love for the human race.

CONCLUSION

Devotion to the Sacred Heart, the "compendium of the whole mystery of Redemption," echoes the unifying core of the doctrinal synthesis of catechetics. The physical Heart of Christ channels the two-way current of love between Lover and beloved. This symbol offers a concrete reminder of God's salvific plan for men worked out in time: it recalls God's love as it revealed itself in Old Testament imagery, as it found adequate expression in the saving act of the Redeemer; it points to the daily re-enactment of the mystery whereby the redeemed unite with their Mediator in passing from the death of sin to the new life of grace and in returning love for love; it recalls the birth of the Church and the conferring of the Spirit to dispense the sacraments—the rivers of living waters flowing from the Savior's fountain. The cult of the Sacred Heart provides also external practices of piety to encourage men to live the Mass in the spirit of devotion to the Sacred Heart throughout the day.

FROM IMMUNITY TOWARD LIABILITY OF PAROCHIAL SCHOOLS

By William W. Smith*

IN RECENT YEARS American schools have been plagued with an appalling number of law suits. Not infrequently the defendants in court actions have been teachers, school administrators, school board members, and in some cases, boards of trustees. The legal liability of these school personnel has been predicated on a variety of legal bases. These include assault, battery, trespass for personal injuries, false imprisonment, defamation of character, libel, slander, negligence, nuisance, and breach of contract.

The rash of law suits against school personnel has led to rather extensive research in the area of legal liability of public school personnel. Such research has not been available for parochial school personnel until recently. The legal status of the schools endowed or supported for charitable purposes has been shrouded in a haze of legal conflict. There have been a number of suits litigated through appellate courts wherein the defendants have been charitable school personnel. The author discovered that suits against charitable schools have emanated from the following situations: injuries suffered from school fires; negligence on the school grounds; injuries suffered in school buildings; injuries which occurred as a result of a student's being sent on an errand; negligence in automobile accidents; suspension or expulsion of students; negligence of school employees; injuries resulting from explosions in laboratories in schools; inadequate supervision of students; deaths due to elevator accidents; injuries caused by other pupils; breach of contract; the maintenance and operation of a nuisance; and injuries suffered by workmen on school premises.¹ While there does exist in the reports of appellate courts a large number of suits against charitable school educators, these reports are not a valid indication of the total number of suits instigated against educators in charitable schools. It is safe to say that a large number of suits are settled in lower courts and are not

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¹ William W. Smith, "The Philosophy and Principles of Tort and Contractual Liability of Eleemosynary Educational Institutions" (unpublished doctoral dissertation, University of Portland, 1961), pp. 88-90.

appealed, and that a further number of suits are initiated and are then settled out of court. Hence, one may conclude that the personnel of charitable schools have been involved in numerous law suits, and there is a possibility that there may be an increased incidence of law suits during our "suit conscious era."

LIABILITY AND THE THEORIES OF IMMUNITY

In the operation of the parochial school, generally two categories of liability are of significance. The first would involve breach of contract. There appears to be agreement that charitable corporations are as liable for their contracts as any individual or other corporation.² No immunity from contractual liability is granted parochial schools because of their charitable undertakings.

Secondly, there is the area of tort liability. A tort may be considered as a civil wrong, excluding breach of contract, for which the injured person has a right to compensation in a suit for damages. Prosser states that to be tortious, the actions whether intentional or negligent, must "involve a violation of a legal duty, imposed by statute, contract, or otherwise, owed by the defendant to the person injured."³ Teachers, administrators, and other personnel in charitable schools become involved in tort liability primarily through their relationships with students. This relationship is built upon the tenet that the teacher is a parent substitute. "In fact, the relationship of a teacher to his pupils has often been called one of 'in loco parentis.'"⁴

In the area of tort liability there has been widespread confusion, dissension, and even contradiction among the various courts of this country. The basic legal principle holds that for negligent or tortious conduct, liability is the rule, and immunity is the exception. Human beings are ordinarily responsible for their own legally careless action. Historically, however, these principles have not been rigidly adhered to in cases involving tort liability of charitable institutions. As one judge aptly stated, "The cases are almost riotous with dissent."⁵

As in other areas of the law, the precedents established by English judges have a marked impact on the course of American law in-

² *American Law Reports Annotated* (San Francisco: Bancroft-Whitney Co., 1952), XXV, Part II.

³ William L. Prosser, *A Handbook on the Law of Torts* (2d ed.; St. Paul: West Publishing Co., 1955), p. 643.

⁴ "Comment," *Legal Periodical Digest* (1959-60), p. 124.

⁵ *President and Trustees of Georgetown College v. Hughes*, 130 F 2d 811.

volving tort liability of charities. In the absence of statutory regulations, legal precedent is highly significant in determining the direction of the law.

The earliest cases litigated against charitable institutions in America involving tort liability followed English precedents in granting immunity from tort liability. However, as Justice Rutledge pointed out in 1942, English courts had overruled the immunity privilege before the question was raised in American courts in 1876.⁶ Apparently the American courts acted in ignorance of the English reversal of the immunity precedent, and thereby resurrected in America a rule already dead in England. Hence, American jurists have acted on the basis of either one or the other of the precedents established for tort liability or immunity of charitable institutions. However, prior to 1942, the majority of the American courts had granted immunity from tort liability to charitable corporations, including, of course, charitable schools. Prosser noted that "prior to 1942, only two or three courts had rejected the immunity of charities outright."⁷

ARGUMENTS SUPPORTING IMMUNITY

Since, by weight of authority, American charitable corporations have, in most instances, enjoyed some measure of immunity from tort liability, it would seem important to review the basic arguments supporting this position:

Trust fund theory.—This theory holds that the funds of a charity are held in trust, and these funds should not be used for payment of a damage suit. Should these funds be available for appropriation by a court in a tort case, it is argued that (a) the payment of damages would thwart the intent of the donor of the funds; (b) it might destroy, or at least seriously impair the basic purposes of charitable institutions; (c) it is beyond the scope of power of the trustees to divert these funds directly, and hence they cannot do so indirectly. This is particularly pertinent, since the funds may be misappropriated to persons not intended in the class of beneficiaries of the charity.

Exemption from "respondeat superior."—The principle of *respondeat superior* holds a master liable for the torts of his servants committed during the course of employment. The exemption from

⁶ *Ibid.*, p. 810.

⁷ Prosser, p. 813.

this principle is claimed for charitable institutions on the ground that, since the master does not derive financial benefit from the enterprise and since the servants do not act for the master's financial gain, the master should be justly exempted from answering for the torts of his servants.

Governmental immunity theory.—This view supports the contention that the charitable corporation should be immune from tort liability on the ground that charities are engaged in services that would otherwise necessarily be performed by governmental agencies and therefore should be entitled to share the government's immunity from suit. The charities, it is argued, are entitled to receive special consideration, since they have a very intimate association with the state and with state functions.

Implied waiver or assumption of risk theory.—This theory holds that the charitable institution is immune from tort liability because the beneficiary of the charity is deemed "to have waived any claims arising from the negligence of the charity, or at least to have assumed the risk of such negligence."⁸ Since the parochial school students attend school with the basic assumption that the charitable school is immune from tort liability, it is argued that through his voluntary attendance he has waived his right to legal action resulting from the tortious acts of the charitable school personnel.

Public policy theory.—While the public policy theory is actually not a legal theory at all, its influence is felt in legal matters. The Oregon State Supreme Court defined the policy as: "Public policy is that principle of law which holds that no one can lawfully do that which has a tendency to be injurious to the public, or against the public good, and it varies with the times."⁹ Basically, it is a function of the legislature to establish the public policy, but in the absence of such legislation, the courts declare public policy on a given issue. "Once the court has proclaimed the policy, it becomes law, and is as binding as a legislative enactment."¹⁰ Historically, the overriding public policy on tort liability of charities has been to consider these institutions immune from tort liability.

These arguments favoring the tort immunity of charities have all

⁸ Joseph J. Simeone, "The Doctrine of Charitable Immunity," *St. Louis University Law Journal*, XL (Spring, 1959), 357.

⁹ *Landgraver v. Emmanuel Lutheran Charity Board, Inc.*, 203 Or. 489.

¹⁰ *Ibid.*

been attacked vigorously in recent times. While it is not the purpose of this article to expound on the merits of the various arguments, it should be pointed out that the immunity being granted charitable corporations in some jurisdictions violates the basic legal principle that for tortious actions liability is the rule. There are on the contemporary scene ample indications that many of our courts are taking steps to implement the basic rule of liability, while tending to abandon the immunity previously accorded charitable schools.

CURRENT POSITIONS OF AMERICAN COURTS

At the present time the American courts are not following a "national public policy" in their holdings on immunity or liability of charitable schools in tort actions. In general, one finds that there are three categories into which the various courts are divided on this issue.

No immunity.—This position has been held in the following jurisdictions: Alabama, Alaska, California, Delaware, District of Columbia, Florida, Iowa, Kansas, Michigan, Minnesota, Mississippi, Montana, New Hampshire, New Jersey, New York, North Dakota, Oklahoma, Rhode Island, Tennessee, Utah, Vermont, Washington, and Wisconsin.

Complete immunity.—This position has been held in Arkansas, Maine, Maryland, Massachusetts, Missouri, Oregon, Pennsylvania, and South Carolina.

Qualified immunity.—The qualified immunity precedent has been established in Colorado, Connecticut, Georgia, Illinois, Indiana, Kentucky, Louisiana, Nebraska, Nevada, North Carolina, Ohio, Texas, Virginia, West Virginia, and Wyoming. In these states the immunity is qualified on a number of bases, including such factors as the status of the victim of the tortious act as a stranger or a beneficiary of the charity, on corporate neglect, or the employing and retaining of negligent employees, through engaging in noncharitable activities, especially of a commercial nature, and in the maintenance of a nuisance. In the state of Illinois immunity has been qualified to the extent that only the trust funds of the charity are held immune.

The significance of these holdings lies in the definite trend which appears to have been established. Whereas prior to 1942 only two or three jurisdictions failed to grant immunity to charities in tort liability, at the present time twenty-three jurisdictions grant no im-

munity at all; fifteen qualify the immunity; eight continue to grant relatively complete immunity; and the jurisdictions of Hawaii, New Mexico, South Dakota, and Idaho are as yet undecided on the issue.

EFFECT OF INSURANCE ON IMMUNITY

There is ample evidence to substantiate the hypothesis that the immunity of a charity from tort liability is not lost or otherwise affected by the fact that the charity carried liability insurance. This principle was expounded by a Massachusetts court as early as 1930,¹¹ and has been followed in a number of cases. In a relatively recent case, the Washington State Supreme Court, in commenting on the effect of ownership of liability insurance noted: "The fact that an individual charitable institution has or does not have liability insurance protection is wholly immaterial in determining liability; however, the fact that such protection is now available to such institutions generally is appropriate for consideration where the question is whether as a matter of public policy, they need immunity."¹²

RECOMMENDATIONS

Since it is apparent that parochial schools have been involved in a number of court cases in tort liability, it would seem advisable for educators and administrators of our parochial school systems to be aware of the legal responsibilities and liabilities they possess. Studies of the areas of negligence and liability within the various schools might be made so as to put into operation practices and procedures designed to prevent the occurrence of injury and possible death to students. Educators in the various states should become conversant with the positions held by the courts as they pertain to tort liability of charitable institutions. In view of the fact that there does appear to be a well-established trend in the direction of abandoning the immunity theories in many courts, and since so many states qualify the immunity of charitable corporations, it would seem advisable for parochial schools to purchase public liability policies. In order to protect themselves against unreasonable judgments, a clause may be included in the insurance contract whereby the school officials can be given the exclusive right of availing themselves of the defense of

¹¹ *Enman v. Trustees of Boston University*, 270 Mass. 299.

¹² *Pierce v. Takima Valley Memorial Hospital Association*, 43 Wash. 2d 162.

non-liability should such defense be available. At a time when medical and hospital expenses are great, and since pupils, patrons, and strangers to schools are occasionally injured due to the negligence of a charitable school employee, the value of the premium payments for a liability insurance policy as compared to the value of life or limb may not be truly equated.

* * *

Mrs. Charles J. O'Neil of Milwaukee has been named executive secretary of the National Home and School Service, which is sponsored by the National Council of Catholic Men and the National Council of Catholic Women in co-operation with the Department of Education of the National Catholic Welfare Conference. Until recently Mrs. O'Neil served as head of the social science department of Holy Angels Academy, Milwaukee.

* * *

Sister M. Mary Orr, I.H.M., has been named president of Marywood College, Scranton, Pennsylvania. She was a member of the first class to be graduated from the college.

* * *

Nathaniel J. Pallone, a graduate of the Department of Education at The Catholic University of America, has been appointed director of the Guidance Center at St. Francis College, Brooklyn, New York.

* * *

Edgewood College of the Sacred Heart, Madison, Wisconsin, dedicated its new De Ricci Hall and new gymnasium on October 2. Sister Mary Nona, O.P., a member of the Commission on American Citizenship of The Catholic University of America, is president of the college.

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Emmanuel College, Boston, Massachusetts, has introduced a program leading to the Master of Arts degree in Russian studies. The college is also offering a two-year program in Russian on Saturday mornings for high-school students.

* * *

Immaculata College, Immaculata, Pennsylvania, will hold an all-day conference on Latin America in the Schools on October 28. Limited to seventy-five participants, the conference is sponsored by the Department of History at Immaculata and the American Historical Association Service Center for Teachers of History, Washington, D. C.

INFLUENCE OF SOCIAL FACTORS ON THE GUIDANCE PROGRAM

By Anthony C. Riccio and
Brother A. Ignatius Roach, F.S.C.*

A STUDENT'S SUCCESS in any educational endeavor is definitely related to the manner in which non-classroom influentials reinforce or go counter to the principles, attitudes, and ideals stressed in the classroom. The many social forces operating in the community from which the school draws its students more than outweigh the relatively small social stimulus provided by the school on the total development of the individual student. Unless this fact is appreciated by members of a school staff, their expectations of student behavior and development will be quite unrealistic. On the other hand, as administrators, teachers, and counselors begin to appreciate the complexity of the social forces that are continually impinging upon the student, they will be in a much more advantageous position to structure school experiences intended to help students to realize the objectives formulated by the school staff, especially if these objectives are realistic in nature.

PURPOSE

It is the purpose of this article to describe a relatively simple and inexpensive procedure for gaining information on the social background of a student population and to demonstrate the manner in which this information can be used by guidance personnel in their efforts to help students achieve optimal self-actualization.

THE SCHOOL STUDIED

Although studies of the social backgrounds of the student population of a school can and should be done for all types of schools, it is appropriate to note here that the nature of the student population is in a large measure influenced by the auspices under which a school is conducted. There are definite differences, for example, between the sources from which public and parochial schools draw their stu-

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dents. As a rule, parochial secondary schools draw their students from a larger geographical area than do public schools. Further, secondary schools independently operated by religious orders generally draw from a larger area than do schools conducted under diocesan auspices. These considerations do not limit the value of the method of study described in this report, but they do limit the generalizations that can be drawn from the findings listed in this report.

The student population described in this article is drawn from an all-male secondary school of 1,400 students independently operated by a religious order. The school is a four-year school located in a "tough" section of a midwestern metropolitan area. The school curriculum is comprised of three programs: science, academic, and general. Interviews with administrators, teachers, and counselors of the school revealed that students were drawn from a considerable distance within the metropolitan area and that there appeared to be some sharp differences in the social backgrounds of students.

THE METHOD

As is the case with most cities of any appreciable size, sociological breakdowns are available for all sections of the city. These sociological analyses of cities are available through college and university libraries, city planning commissions, chambers of commerce, labor unions, or other community agencies. These analyses can provide a frame of reference in terms of which a student population can be studied. Such a study was available for the community in which the school referred to earlier is located.¹

Since it would have required a great amount of time to study the entire student body of some 1,400 students, this report is based upon an analysis of the school records of all students in the sophomore class whose last names begin with the letter S. This selection of the S's as a representative cross-section of the school population is a procedure that has been validated in previous studies.² The sophomore class was chosen as the group to be studied because school officials indicated that the school records of sophomores were more complete

¹ The author and title of this study are not cited in this article in order to prevent identification of the school in question.

² Roy E. Warman, Jr., "Differential Perceptions of the Counseling Role of a University Counseling Center" (unpublished doctoral dissertation, The Ohio State University, 1958), p. 63.

than those of any other school group. The study group was comprised, therefore, of 36 sophomore students whose last names began with the letter S.

A list of thirteen variables pertinent to the social background of each student was studied. Data concerning these variables were drawn from the folders of the students and analyzed in terms of predetermined categories derived from the sociological analysis of the city.

FINDINGS

An analysis of the cumulative records of the members of the study group yielded the following data:

Parish affiliation.—The thirty-six students in the study group came from twenty-eight parishes. The great number of parishes represented by these students reflects the heterogeneity of the group. It is apparent that each small national group represented by members of the study group struggles to retain its autonomy and identity. The small parish school and church aid them in this struggle.

The parishes from which students were drawn are located in four sections of the city,³ which are here referred to as Sections A, B, C, and D. Section A is inhabited by Italians, Chinese, Poles, Lithuanians, and Croatians. Section B is comprised of an agglomeration of various national groups, the largest of which is the Irish group. Most people in this section are factory workers, and they live close to their work. Section C has a higher standard of living than any of the other sections. Houses in the area are well constructed, well cared for, and larger than the houses in the other three sections. Section D is predominantly occupied by Negroes. It is the section of the metropolitan area in which the school under study is located. An analysis of the parish affiliations of members of the study group yields the following breakdown by section: Section A, 33 per cent; Section B, 38 per cent; Section C, 19 per cent; and Section D, 8 per cent. These figures indicate that the school under study draws more than 90 per cent of its students from outside the section of the city in which it is located. This finding lends weight to our earlier point that private schools operated independently by religious orders

³These sections are but a few of the sections of the city indicated in the sociological analysis which provided the frame of reference of this study. The characteristics of the four sections of the city referred to in the article are also drawn from this study.

draw from a wider geographical range than do public or diocesan secondary schools.

Intelligence.—Intelligence quotients derived from the *S. R. A. Test of Primary Mental Abilities* were available for 31 of the 36 members of the study group. The I.Q.'s ranged from 72 to 121, with a median of 94. The semi-interquartile deviation was 89 to 104. These data indicate that members of the study group are somewhat below the national average in intellectual ability for students of their age and grade level.

Father's occupation.—An analysis of the thirty-six occupations listed for the fathers of study group members shows the following distribution: 50 per cent were employed in semi-skilled jobs (baker, bus driver, truck driver); 14 per cent were employed in skilled jobs (electrician, master mechanic, printer); 14 per cent were employed in unskilled jobs (dockhand, waiter); 11 per cent were in the manager-proprietor group; and 11 per cent were listed as deceased, hospitalized, or retired. There was not a single listing in the category of professional occupations. The application of Warner's method of determining social class to these data reveals that the average member of the study group belongs to upper-lower class of social stratification.⁴

Mother's occupation.—Among mothers of the study group members, the following occupational situations were found: Twenty were listed as housewives; four were in service occupations (clerk, waitress, house servant); four were engaged in semi-skilled occupations (collator, machine work); and two were employed professionally (accountant, placement work). One mother was deceased and five others listed no occupation. It is interesting to note that of the thirty mothers for whom information was available, one-third were employed. This factor is undoubtedly a reflection of the social status of the school's clientele.

Religious affiliation of parents.—Student records showed that in 32 of the 36 families studied, both parents were Catholic. One family had both parents listed as Protestant, and another family did not list either parent's religion. In each of the two remaining families, one parent was Catholic and the other was Jewish. These data re-

⁴See W. Lloyd Warner, *Social Class in America: The Evaluation of Status* (New York: Harper and Bros., 1960), pp. 3-46.

flect the dominant, single religious extraction of the students, a factor which must affect the social atmosphere in any Catholic school.

Race and nationality.—An analysis of data on race and nationality proved quite interesting. By race, two families had both parents Negro, one family was miscegenous, and all others were white. Of the white group, three parent groups were of mixed nationality, and all other families listing nationality showed both parents to be of the same nationality. Of the latter, five were Italian, four Polish, one Lithuanian, and one Ukrainian. Eight families listed their nationalities only as white. However, an examination of the other data available revealed that most of these families lived in predominantly Polish neighborhoods. That almost one-third of the sample did not answer this question is indicative of the reluctance that Americans have to providing this kind of information.

Language spoken in the home.—Twelve parents failed to indicate whether a language other than English was spoken in the home. This hesitancy to provide information is probably related to points made in the preceding paragraph. However, of the two-thirds of the parent groups who provided the requested information, fourteen spoke no foreign language, and ten did. Of these ten, four spoke Italian, four Polish, one Lithuanian, and one Ukrainian. Almost half of the families responding to this item spoke a foreign language in the home. This is a factor of tremendous consequence in the education of these students. The factor is compounded further when it is noted, according to reliable staff reports, that the English spoken by most parents is of an extremely low quality. Undoubtedly, this factor is related to the intelligence quotients of members of the study group, since all group measures of intelligence have strong verbal components.

Children per family.—The number of children per family of study group members ranged from one to eight continuously, with a jump to an incredible twenty-two. Modes in this distribution are at two and four (nine families each). Eliminating the extreme case from the calculation, the mean number of children per family is 3.57, a figure definitely higher than the national average.⁵

⁵ Gerhard Lenski, *The Religious Factor* (Garden City, New York: Doubleday, 1961), p. 213.

People per household.—A finding of considerable interest is that the number of people living together in the family abode is often different from the number of people in the immediate family. The number of family members living together ranged from two to ten, with a mean of 4.52. The average number of people living together per abode was 5.30. As these figures indicate, a number of families had other than immediate relatives living with them.

Parents' education.—Almost half (fifteen) of the male parents failed to list the extent of their formal education. Of those fathers who listed this information only two fathers had taken work beyond high school: one had gone to college, the other to a school for barbers. Eleven fathers had been to high school, and eight had not gone past grade eight. This abstention from providing the requested information and the lack of specific information as to how far these parents actually went at each level leaves the impression that the average number of years of formal education of this group was below the nine-year level.

More mothers than fathers provided the requested information and, not surprisingly, they had received more education than their mates. Of the twenty-three mothers for whom data were available, three went to college, one went to a school of beauty culture, sixteen to high school, and three to grade school.

Type of home dwelling.—With respect to the type of home dwellings occupied by the families of the study group members, the following conditions prevailed. About one-third lived in houses, one-third in apartments or duplexes, and another third did not list this information. The number of rooms occupied by each family ranged from four to eight continuously, with a jump to thirteen in the case of one family. The mean number of rooms per family was 6.22.

Provisions for study.—Students were asked to list the place in their residence in which they studied. Twelve students indicated that they used the kitchen, five had their own rooms, four used a bedroom, and three the dining room. Other individuals listed back porch, parlor, basement, and spare room. Needless to say, these are not ideal study conditions.

Career choices.—Asked to indicate their prospective vocations, fifteen boys did not list anything. Six wanted to be engineers, and three wanted to be doctors. Other careers listed were lawyer, exec-

utive, pharmacist, and chemist. Four other boys wanted to practice skilled trades, three wanted to be professional athletes, and one wanted to be an actor. Obviously, in view of the social class of these students and their meager resources for obtaining expensive professional education, these career choices are to a large extent unrealistic.

SIGNIFICANCE OF THE FINDINGS

Because of the size of the study group and the incompleteness of many of the records used, the findings listed in this study must be interpreted with a great deal of caution. Nevertheless, certain important characteristics of the population served by the school in question stand out.

First, it must be pointed out that the number of students and parents failing to list information, although great, must not be over-interpreted. Evidently some students did not have enough time to complete the forms they were given. Other students were apparently not asked to complete the same forms as their fellow students.

This note of caution indicates the need for developing a better format for data taking in the school. Much of the data requested are not of any appreciable value. More effort should, therefore, be focused on obtaining complete data for the items of greatest value. To do this, items must be phrased in such a way that defensiveness on the part of parents and students will not be brought into play. Information that is not immediately useful in the guidance of individual students can be collected from a sample of the student population, anonymously, if the purpose is to make a study of the school population similar to that being made herein.

The over-all picture deriving from the findings of this study is that the school is serving a predominantly upper-lower class population. The limitations imposed by this fact should guide the school in developing its curriculum and planning its courses. These social class limitations and their consequences in the school and post-school world also show a need for guidance efforts.

According to the findings of this study, a great number of students seem to be making unrealistic vocational choices. It is highly unlikely that the families of these students can support them financially or psychologically through the training required for them to advance to the professional class. For an advancement of even one social-class level, a strenuous prolonged effort would be required. To advance

several class levels is all but an impossibility except in very rare cases.

The findings also lead to the conclusion that faculty members should not expect these boys to adopt readily the middle-class values generally promulgated in schools. The homes of these students are not well appointed, quiet, spacious places. These families do not serve as effective influences in helping the student to learn correct English, literary tastes, or refinement of manners. There are tension producing elements in these homes. There is financial worry. There are in-laws who add to the problem of normal family conflicts. Above all, there is a recognition of the difficulties and limitations involved in nationality origins and lower class status.

Moreover, there seems to be a certain distance between the people and the school. The fact that people are defensive in revealing themselves and their backgrounds to the school probably indicates that these parents do not feel they measure up to the level of the usual patronage of the school. Because of the socially superior level of the faculty we can assume that these parents feel a definite social distance between themselves and the faculty. Teachers are more educated, refined, and secure than the majority of these parents would be. This fact must at least be recognized by the faculty if they are to work effectively with these families.

There is also a positive side to all this. The school evidently holds some attraction for these people. They are willing to travel through a Negro district in order to come to the school. In spite of the fact that they do not feel they measure up to the social level usually dealt with in the school, the parents send their sons. This is obviously a result of the desire to help their offspring advance to the next step on the social ladder.

It should also be recalled that sociologists regard the members of this class as a group of hard-working, honest laborers among whom religious values are held high. Members of this class are more free of the vices of the lower-lower class, and are also relatively more free of the tensions and upward mobile drive of the middle classes.

CONCLUSION

The religious order that operates the school in question has a long tradition of assisting the poor in property to better themselves through education. No attempt is made to discard to the public

schools those students who are not of superior intellect or whose parents cannot afford expensive tuitions. These religious have accepted the challenges involved in working with all the Catholic children who come to them. They must therefore make greater provisions for meeting the needs of the students as members of a group and as individuals. Before they do this, however, they must know these students and the sub-cultures from which they have emerged. It is to this end that the suggestions and data presented in this article were made. What remains, of course, is for these teachers to determine how best to utilize sociological data in understanding and helping their students.

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State Commissioner of Education Frederick M. Raubinger ruled last month that it is lawful to sing Christmas carols and Hanukkah songs and recite an Old Testament verse in the New Jersey public schools.

* * *

State Commissioner of Education James E. Allen last month called for a revision in New York's educational laws to permit planned programs in the state's public schools for the teaching of moral and spiritual values. He said that throughout the entire school curriculum there should be programs designed to develop in young people a strong commitment to honesty, accuracy, and personal responsibility.

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Students at St. Meinrad's Seminary last year sent 23,136 books and 10,939 magazines to Africa in their "Books for Africa" campaign. This year they plan to top last year's total of books sent by more than a thousand.

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Eugene P. Willging, director of libraries at The Catholic University of America, received the 1961 World Mission Award for services to the missions at the twelfth annual meeting of U. S. mission-sending societies in Washington, D. C., last month. He was honored for his work in collecting and shipping books to the missions.

THE MAJOR SEMINARY LIBRARY

By Rev. Charles Yost, S.C.J.*

A MAJOR SEMINARY LIBRARY is similar to a college library in scope, and its selection of materials is governed by similar principles and needs. Since a major seminary library is for the use of a particular group of individuals, namely, seminarians, student-priests, and the faculty of the institution, it is developed and expanded with a specific objective in mind—the spiritual and intellectual formation and training of a priest. The main emphasis is on the whole of theology—scriptural, dogmatic, moral, liturgical, historical, and ascetical. The importance of the Humanities and Social Sciences is recognized and consequently not neglected. Scientific and scholarly works and treatises are stressed, but popular works are not thereby scorned. Each has its place and function, and each is equally useful.

It is agreed that an educational institution is as strong as its library. If this axiom is true, then a major seminary library must of necessity be strong. It must be as universal in scope as is possible and practical because of the very important task to which such an institution is committed.

IMPORTANCE OF LEARNING

The importance of learning for a priest in our modern world cannot be overemphasized. Even though Saint Pius X stated that holiness is the first and foremost requirement for a good priest, he did not intend to exclude the necessity of learning. In fact, all of our recent popes from Leo XIII to our present reigning Pontiff, John XXIII, mindful of the needs of our times, have pointed out the need for a learned as well as a holy clergy. Pius XII, an outstanding scholar himself, was a leader in this respect. In several documents, foremost in the instruction, "Menti Nostrae," and in the Apostolic Constitution, "Sedes Sapientiae," together with the "Statuta Generalia," the role of the priest in modern society is pointed out, and there is outlined therein a program of training to be carried out in our seminaries and theological colleges to enable our priests to fulfill their role more effectively. These documents are of historical

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significance, and they will long be remembered as the norms which guide the Church in the training of her priests. They legislate not only for the academic and spiritual formation of our seminarians but also exhort those already engaged in the active ministry to devote themselves energetically to the pursuit of the wisdom that comes from study and true learning.

Holy Orders is a social sacrament. It confers not only a spiritual or sacramental character on the ordained but also gives him a social status—a position in society. The Catholic priest is expected to be a social as well as a religious leader in the society in which he lives and works. This has always been true of the Catholic priesthood. It is expected of the priest that he be able to cope with practically any situation which may arise. It is not necessary or even expected that he be an expert in every branch of learning, but it is expected that he at least have the ability to understand a problem or difficulty and be sufficiently intelligent to offer a helping hand by his advice and counsel. Then only does the priest fulfill the ideal of Saint Paul for a priest, that he be "all things to all men." All social difficulties and differences can be solved or alleviated through the application of sound Christian social principles, and there is no one better equipped than a Catholic priest, properly trained and educated, to explain these principles in the light of Catholic religious and moral truths.

INCENTIVE TO PRIVATE STUDY

Much of a priest's future success—and I do not mean tangible results, but rather the ability to carry on in the ministry in the face of difficulty and apparent failure—depends upon his spirituality and upon time well spent in the pursuit of knowledge, sacred and profane, both while in the seminary, and later on while engaged in the active ministry. Private study is very beneficial to trained adults, and since a priest cannot study formally for every problem which he may later encounter, he must learn during his seminary training to use profitably his seminary library and later on any available library.

In speaking of the function of the public library, Lloyd V. Ballard called it an instrument of higher education, and he further pointed out that the task of completing the education process belongs to the library. The same may and should be said of the major seminary

library. It is impossible to give a universally complete education in eight years, which is the usual time allotted for the formal academic training of a priest. Consequently, just as with many other professional people, a priest is left to his own ingenuity to equip himself to the extent that he feels is useful and necessary for that part of his work which is not strictly ministerial or directly concerned with the administration of the sacraments and the care of souls.

Since many of our American priests are trained in seminaries which are located in places and regions where the seminarians do not have ready access to a well-equipped college, university, or public library, the major seminary library is an important element and a major factor in their intellectual formation. Because of present-day needs, modern scientific and also popular works and treatises must have equal status in our seminary libraries with our ancient and medieval Christian sources. Consequently it is very important that a major seminary possess and maintain a well kept, up-to-date library, administered by competent personnel trained in the various library arts and procedures.

In "Menti Nostrae," Pope Pius XII states that a priest cannot be satisfied with a knowledge of theology but must also be aware of all the problems that arise in our world today. Therefore a priest must possess special qualities to enable him to react properly to the difficulties and situations in which he finds himself and others. These qualities which have been pointed out by specialists in the training of seminarians and priests are the development of a sense of responsibility and the ability to form judgments and to reach balanced conclusions. A priest will not be able to develop these qualities if he confines himself solely to the study of theology and scholastic philosophy. The Humanities and the Social Sciences are of equal importance, and today, an absolute necessity.

PROPER USE OF THE LIBRARY

Intelligent use of the library will help to form these qualities in a seminarian and will develop in him a sense of scholarship. It is through the library that the seminarian will come into contact with current problems, political, economic, social, and cultural. It is through reading that he will learn easily many things that he has not studied formally in class but which are essential parts of his education. Through intelligent and purposive study and reading he

can learn about people of all types with whom he will inevitably have to deal while engaged in the works of the apostolate. All this is found in current books and periodical literature not in textbooks of theology and philosophy. Only by reading and study will the seminarian come to understand the problems of modern man and his own role in society as the representative of God.

A problem met in every major seminary is the insufficiency of time for extracurricular study and educational activities. In general the number of semester class hours is greater than that taken by the ordinary college student with the result that the seminary library very often is not used as it should be by many seminarians. The policy in many seminaries is to present matter in class lectures in such a way that the student can master what is required of him without need for outside reading and research. Most of our theological textbooks are designed to further this practice to the detriment of the seminarian. The result is that the young priest will not be sufficiently trained in scientific research and will not come to an appreciation of the true educational value of a library unless he is forced to use one during his formal training. His education will be incomplete. Forced to use a library, he will come to appreciate it, and he will advance in wisdom and true learning. His period of learning through mistakes will be shortened, his climb to intellectual maturity hastened.

On the other hand, indiscriminate reading will do more harm than good. Both Pius XI and Pius XII urged that a healthy modern atmosphere be developed in supplying our seminarians with current periodical literature, but neither meant that they should be given everything. Some supervision and direction is necessary. The seminarian needs guidance in this respect, and it is the task of the seminary faculty and the librarian to supply this guidance.

TRAINING IN RESEARCH

I am convinced that our major seminarians must be encouraged to discover problems and work out their solutions by research and study. They must be forced to use the library and must develop the habit before ordination because once they are engaged in the activities of the apostolate time will be at a premium. Excuses will easily present themselves. They will have only their training and habits of study on which to rely. If these have been properly de-

veloped, the end product will be a priest capable of doing scholarly research when called upon to do so. It will be a source of personal satisfaction and will earn for him the respect and deference that is due to a minister of Christ.

The members of the faculties of our major seminaries and theological colleges must be made aware of this problem and be brought to the realization that it is their duty to demand of their students that they make ample use of the libraries at their disposal, both in theological and non-theological fields. Only then will our seminaries produce what they are intended to produce and develop, a priest who is spiritually, intellectually, and culturally mature, a priest capable of serving God and the needs of His Church in modern times.

* * *

Less than a month remains to apply for over 700 Fulbright scholarships for graduate study or research in 3 countries in Europe, Latin America, and Asia-Pacific areas. Applications will be accepted by the Institute of International Education (800 Second Avenue, New York 17, New York) until November 1. Applications for Inter-American Cultural Convention awards for study in Latin America, and for awards for study in Ireland under the Scholarship Exchange Program between the United States and Ireland have the same filing deadline. Recipients of Fulbright awards will receive tuition, maintenance, and round-trip travel. The terms of awards to Ireland are the same as those for the Fulbright grants. IACC scholarships cover transportation, tuition, and partial maintenance costs.

* * *

The Archdiocese of Los Angeles has spent nearly \$3 million in less than two years to replace or remodel older school buildings in keeping with new codes of design and safety. This total does not include funds spent by religious orders on their own schools.

* * *

About \$4,650,000 is being expended by the Archdiocese of Washington and its parishes to keep pace with the growing elementary-school enrollment. This year schools of the Archdiocese will enroll about 57,000 students, an increase of 2,000 over last year.

ANCIENT GREEK — ALIVE TODAY

By William C. Korfmacher*

WHEN SAINT PAUL made his great missionary journeys to bring the good tidings to men and women widely scattered, he encountered all the difficulties and perils of ancient travel. Strange cities, strange peoples, strange manners met him as he moved forward. Yet it is very interesting that, just as the modern traveler expects to find signs indicating that "English is spoken here" in the remotest parts of the modern world, so Saint Paul found in vastly separated districts of the ancient Mediterranean area a sort of *lingua franca* or common tongue. That language was Greek, the so called *koiné* or "common" language that had become widespread in the wake of the conquests of Alexander the Great. To be sure, it was not quite the tongue in which Socrates in the fifth century discoursed in the Athenian market place, or that in which Plato and Xenophon wrote about him in the following century. Yet it was quite sufficiently close that if Socrates or Plato or Xenophon had returned to this life in the days of Saint Paul they would have had little difficulty in conversing with him. And it was the linguistic vehicle of the New Testament.

For generations, Greek has been part of a liberal education in modern times. But there are those who think that the study of it today is all but forsaken. They could not be more mistaken. When 61 students, from 30 widely separated colleges and universities in the United States and Canada, respond to a national contest in the translation at sight from an ancient Greek author, it must be admitted that the subject is quite alive. And yet that is precisely true of the Eleventh Annual Greek Translation Contest, sponsored in 1960 by Eta Sigma Phi fraternity. And this contest has been continuous, in the very years when pundits and prophets proclaiming the doom of the classical languages may well have been expecting an extinction of these studies from the flood of interest in the social sciences, and, more recently, the natural sciences and mathematics.

And what of Eta Sigma Phi itself? It professes to be, and is, a "national honorary classical fraternity," devoted to a study of the languages and civilizations of ancient Greece and Rome and a pro-

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motion of increased interest in those fields. With well over fifty chapters, the fraternity looks back with affection upon its humble beginnings at the University of Chicago in 1914. Ten years later, in 1924, it was nationalized, and three years later, in 1927, it was incorporated under the laws of the State of Illinois. It is primarily an undergraduate group, with national officers elected annually from the ranks of undergraduates in its chapters. Its guiding influence is an executive secretary—at present, Professor H. R. Butts, of Birmingham-Southern College—and it has a board of trustees made up of five elected faculty persons from schools at which chapters are established. Its official organ is *The Nuntius*, appearing four times a year and edited by the executive secretary. Recently it has been able to sponsor a scholarship to aid one of its alumni or alumnae in summer study in Athens or in Rome.

START OF NATIONAL CONTESTS

Consultation of Eta Sigma Phi's records makes clear that the idea of national contests was begun quite some time ago. In 1942, the First Essay Contest was staged. At that time, Sister Teresa Wolking of Villa Madonna College was the winner, with a paper on "The Value to Students of Milton's *Paradise Lost* of Having Studied Virgil's *Aeneid*." In 1943, twenty essays were submitted in the Second Essay Contest. The winner was Harry Pipkin, of Brown University, writing on "Horace and English Romantic Writers."

The fraternity had suffered from World War I. It suffered perhaps even more from World War II. But a reactivation program was launched—with conspicuous success, as results worked out—in 1947. As part of the program, a Third Annual Essay Contest was announced for 1948, with the subject to be "Ancient Athenian Influences on American Democratic Government." By this time, too, an anonymous donor, zealously interested in classical and especially Greek studies, had arranged for an annual gift for prizes. The results were disappointing. Only two papers, though good ones, were submitted, these by students at Saint Louis University. But, with hopes of better things, two prizes were duly awarded to them.

Nor were the hopes in vain. In the Fourth Annual Essay Contest, in 1949, there were 67 entrants from 30 colleges and universities. The subject was "Plato's *Apology* and Its Meaning for Today." Six prizes were offered. First place was won by Ralph A. Cannon, of

Wofford College, Spartanburg, South Carolina. The essay contest has become established now as an annual event. In 1950 a new Greek Translation Contest was established, again with the help of the anonymous donor, with the thought that Greek as Greek should be emphasized in the fraternity's annual competitions.

Forbidding though such an event may have seemed, it was enthusiastically received. It involves the translation at sight of a passage from an ancient Greek author, geared to students in the second year of the language or above, and intended to be written in each contestant's own school, under faculty supervision, and then submitted to the national office. Here, as in the contests generally, papers are identified by pen names only, and the judges are quite unaware of either the student's or the institution's identity.

In 1951, an annual Latin Translation Contest was added, made possible by the generosity of Dr. and Mrs. Val B. Satterfield, of Saint Louis County, Missouri. Dr. Satterfield, a psychiatrist, has had a lifelong interest in the classical languages. This event proved highly popular. It involves the translation into English, at the contestant's leisure and with all dictionary and like helps, of a passage from some Latin work not as yet available in English translation. For some years, too, beginning in 1953, the anonymous donor sponsored a Chapter Foreign Language Census, which allotted prizes to chapters of the fraternity having students able to report generous amassings of academic credits in foreign languages, particularly ancient languages.

ENCOURAGING RETURNS

Returns from these competitions have been steady and encouraging. In 1955, there were 145 students entries (the total including some students participating in more than one event) from 47 different American and Canadian colleges and universities. In that year, there were 20 entrants, from 11 institutions, in the Tenth Annual Essay Contest, on "Homer, Father of Western Epic Verse." In the same year, the Sixth Annual Greek Translation Contest drew 48 entrants from 26 institutions; the passage was from Plutarch's *Life of Artaxerxes*. The Fifth Annual Satterfield Latin Translation Contest used a passage from the Renaissance Coluccio Salutati's *De Laboribus Herculis*, with 74 entrants from 32 schools. Only the Chapter Foreign Language Census, admittedly a difficult event to administer, fared badly, with entrants from only three chapters.

At the national convention held in Saint Louis in 1959, important changes were made in the handling of the contests. The standing committee on contests turned over to the executive secretary the publicizing and administering of the competitions. Further, it was decided to rotate responsibility for the preparation and grading of entries. The Department of Classical Languages at the Ohio State University, accordingly, under the chairmanship of Professor John B. Titchener, undertook to make up the tests and to rank the winners. In 1960, the Fifteenth Annual Essay Contest attracted 34 from 24 institutions; first place was won by George Weckman, at Muhlenberg College, Allentown, Pennsylvania. There were 101 entrants, from 48 institutions, in the Tenth Annual Satterfield Latin Translation Contest; Victorina Blidoe Van De Walle, of University College, Toronto, Canada, was awarded first place.

And in the Eleventh Annual Greek Translation Contest, as has been noted, 61 students took part, from 30 institutions. John Langan, of Columbiere College of the University of Detroit, Clarkston, Michigan, won first place. These 61 young men and women, zealously participating in the rendering at sight into English of a passage of ancient Greek, are living proof of the life of Greek studies. They make it clear that, despite the pressures of alleged "practicality" and the consuming and understandable interest in the natural sciences and mathematics, a large and representative group of undergraduates has some understanding of the values of that language which once charmed audiences in the great theatre of Dionysius at Athens and in countless other centers in the Mediterranean world, that language which captivated even the stern and practical minds of conquering Rome, the language that was to become the linguistic vehicle of the New Testament.

* * *

St. Mary's University, San Antonio, Texas, which for many years has conducted a two-year program in pre-pharmacy, plans in 1962 to add three professional years of pharmacy, to provide a five-year program leading to the Bachelor of Science degree in pharmacy. The expansion to a five-year pharmacy curriculum has been prescribed by the American Council on Pharmaceutical Education because of the greater amount of scientific knowledge now demanded of the pharmacist. Students who do pre-pharmacy elsewhere may transfer to St. Mary's for the three professional years.

SPACE AGE NEEDS LATIN

By Sister Catherine Elizabeth, O.P.*

THE AGE IN WHICH WE LIVE is an exciting one. The summer following the initiation of the first nuclear chain reaction, I was studying Lucretius' "De Rerum Natura." After we had read his theory of matter and void and his exposition of the solid singleness of first beginnings, our professor, Dr. L. V. Jacks, Creighton University, Omaha, Nebraska, put down his text, and looked at us for a few minutes with a gratifying twinkle in his eyes. Then, he raised his eyebrows and said, "He was wrong, wasn't he?" He continued, "Now that we have split the atom we are going to see changes in world thinking. And we should be ready. This is going to be an interesting world. I only hope I live long enough to enjoy all the wonders."

SCIENTISTS TURN TO EDUCATORS

The Atomic Age passed quickly into the Space Age. And as high-powered missiles began leaving the launching pads successfully, our leaders, with desire for greater progress to develop our rich and powerful democratic nation turned their attention upon educators. Dr. Warren Weaver, a member of the National Science Board said: "We desperately need more outstanding individuals with real originality and imagination—thinkers."¹ And Admiral Hyman G. Rickover, the father of the atomic submarine said: "Knowledge in the liberal arts constitutes genuine education . . . while mere life-adjustment training . . . will always be counterfeit education."²

With pride in our efforts, despite the condemnation heaped upon American educators we accept their challenge. We are exerting great effort to stimulate every student to work to his utmost and to develop his talents to his full potentiality.

Generally speaking, there seems to be no definite answer as to how to develop best the minds of our youth. Albert Einstein in an article

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¹ Warren Weaver, "A Great Age for Science," *Goals for Americans* (Washington, D. C.: Judd and Detweiler, Inc., 1960), p. 114.

² Hyman G. Rickover, "Your Child's Future Depends on Education," *Ladies' Home Journal* (October, 1960), 100.

on education said the choice of subjects and the method of teaching were of secondary importance. He said: "The development of general ability for independent thinking and judgment should always be placed foremost, not the acquisition of special knowledge."³ Einstein did not emphasize the choice of subjects because he did not care to take sides between classical and scientific education. He merely wanted to stress the need for the schools to develop independent thinking on the part of young men and women.

LATIN DEVELOPS BALANCED THINKING

Latin teachers know that the proper study of the Latin language does teach students to think, to concentrate, to observe, and to organize. There is probably no Latin teacher who has not had a student, having made a fairly good attempt to master Latin, who has not admitted that it awakened in him the meaning of the phrase: to think.

Children are children, and the age at which they mature is not the same for all; nor is the means that leads children to maturity the same. However, at the beginning of secondary school training, when normally mental growth should be taking root, students should be encouraged to take a subject, like Latin, that is recognized, even by students themselves, as one that will lead them to mental maturity. Too many gifted students who should be taking solid subjects and do not, consider their school life a "breeze." They need a "gale" like Latin to awaken and strengthen their mental equipment and to keep them from loafing.

Therefore, in the Space Age, while we are considering our educational goal, as stated in *Goals for Americans* by Dr. John Gardner, "that every child should have the benefit of an educational program designed to suit his capacities and to develop him to the limit of his potentialities,"⁴ we should be particularly concerned about the status of Latin in the curriculum. We cannot underestimate the value of a subject that trains students to think. We simply must give the study of Latin just and proper encouragement.

³Albert Einstein, *Out of My Later Years* (New York: Philosophical Library, 1950), p. 39.

⁴John W. Gardner, "National Goals in Education," *Goals for Americans* (Washington, D. C.: Judd and Detweiler, Inc., 1960), pp. 84-85.

Furthermore, Latin teachers especially realize the great necessity for the development of subjects that lead to cultural delights. This age does have a so-called cultural explosion. But as yet our mass culture is more or less superficial—a TV, a picture-book, or a sight-seeing interest with its short-lived appreciation. There is no intention, however, to minimize the value of this cultural explosion. Whether it is advanced by high-pressured salesmanship, or whether it is the product of our democratic way of life, the exposure to the fine arts has made a gratifying start. This introduction to refinement needs more profound learning that will excite intellectual curiosity on the part of a greater number of our potentially-gifted citizens so that they may partake more fully of these cultural advantages. The age in which we live almost demands that we be equipped intellectually as well as aesthetically in order that we may be truly awakened to the joys of creative expression.

Students of our Space Age must be led to understand that scientific knowledge must be related to and balanced with humanistic knowledge. This was pointed out recently by Sir Charles P. Snow, the British novelist-physicist, in his article: "The Two Cultures and the Scientific Revolution."⁵ Young students, whether they are prospective classicists or scientists, must have a proper perspective as they attempt to understand the sphere of their life. Indeed, they cannot fully understand one field of knowledge without a certain awareness of the other.

But before students can have an appreciation for humanistic and scientific studies, or be open-minded about these two enlightening and complementary areas of learning, they must first have the enthusiastic satisfaction of having mastered a unit of classical culture—the languages, especially Latin which opens the doors to both.

The primary vehicle we possess to express our thoughts and feelings, our scientific truths and poetic delights is language. No literate American can speak his own English language without using a vocabulary, 60 per cent or more of which is derived from Latin. Here, again we have another vital reason why present-day students be taught Latin—to understand their own language.

⁵Charles P. Snow, "The Two Cultures and the Scientific Revolution," *Library Journal*, LXXXV (July, 1960), 2523-2528.

STRESS THE MASTERY OF THE LANGUAGE

We are aware that the Space Age needs the study of Latin. But let us stress the study of the Latin language, not the study about Latin, especially for first and second year high-school students. The desire for this classical aid has been arrested by our utilitarian outlook at Latin, stressing the appreciation of our Roman heritage rather than the fundamentals that lead to the mastery of the language.

Beginning Latin classes cannot take on the extra load of the humanistic teachings, no matter how interesting and valuable they are. Such material has to be subsidiary or accidental. Too much time cannot be devoted to cultural enjoyment if students master enough Latin to attract them to continue the study of Latin, and even rise to the realms of the classic authors.

We were delighted, a few years ago, as we turned from the traditional Latin study to the "new look," the new approach. Latin was the favorite study for first-quarter freshmen, but students soon became aware that they were not learning Latin. They, and many educators along with them, decided they could acquire cultural knowledge by other means than by taking a subject encumbered with inflections, forms, and syntax.

We must justify the study of Latin for its own sake. It must be presented in such a manner that students know that the Latin language is to be mastered, or else they will soon realize the inadequacy of studying Latin.

The students must be taught to accept Latin as a challenge. They should be told that it is difficult to study a language highly inflected, and so foreign to their own. We should point out that the study of the Latin language is more difficult for them than for German, Russian, Japanese, or even Spanish and French students, whose native languages are more or less inflected. In fact, to reduce this very bewildering notion of inflection, as well as make students aware of it, we should repeat this concept often.

We must agree with the students that mastering a skill like Latin is hard work. Here an opportunity is presented to point out that nothing truly valuable is acquired without hard work. The Latin class is a linguistic laboratory where we must drill until we have memorized a working knowledge of vocabulary, endings, and grammatical rules to enable us to read and understand Latin. The daily

period should be divided into various units of study. There must be varied drill, oral and board work.

Most importantly though, the students, at the very outset of the course, must learn that the memorizing of the paradigms and vocabulary is not the end, the objective of their Latin lesson. It is merely the means of acquiring the ability to read and understand Latin. Therefore, a third or fourth of a class period should be devoted to reading Latin selections. The majority of the testing, at least every five or seven days, should be given to translating Latin into English and vice versa. For without the ability to translate English into Latin students have not mastered Latin. Students are impressed, sometimes for the first time, by the fact that learning is not synonymous with memorizing obligatory rules, definitions and names.

Although we stress our main objective—to read Latin—we do motivate our Latin teaching by associating it with English. Learning the Latin vocabulary by associating it with its English derivatives and applying the reverse to determine unfamiliar English words appeals to students. Extensive comparison with English in explaining grammatical principles helps to make Latin concrete and gives a general language sense. It helps to strengthen the student's ability to grasp and comprehend, sometimes for the first time, English grammar. Once a student asked me: "Why don't they teach English as they do Latin?"

LATIN NEEDS ENTHUSIASTIC TEACHERS

The greatest impediment to the desire to master Latin on the part of the students is the lack of genuine professional enthusiasm on the part of the Latin teacher. For the teacher's enthusiasm for Latin and his or her genuine pleasure in teaching it transfers to the students. Usually the mastery of Latin will be as important to the students as it is to the teacher.

Latin is coming back into the high-school curriculum. According to a recent report it ranks second in foreign language enrollment. But yet, not all those who should be are aware of the practicality of studying Latin. Do even Latin teachers exhibit the degree of enthusiasm for our field as do present-day mathematic teachers and modern language teachers? It is true that with the scientific explosion and with our expanding interest in foreign affairs the status of mathematics and foreign languages has increased. But we must not

let these subjects, seemingly so necessary, overshadow the need for the study of Latin.

Discussing a return to the traditional method of teaching Latin might sound outdated, especially with the new oral approach of teaching modern languages. The aim of learning a modern foreign language certainly should be to speak it. Yet, although our schools have been teaching modern languages for years, we have few polyglots, and from reports, even among our teachers of modern languages. Only time will report the results of the oral method.

However, the teaching of Latin in beginning classes should retain the traditional method in order that we might still have subjects that develop the mind—subjects that train students to think with rules, constructions, formulae, and principles that they have memorized. And, too, that we might have future Latin teachers and real teachers of the humanities.

Man's life in this Space Age is progressing rapidly. And, since thinking is the chief agent of progress, we need early in our high-school curriculum subjects that will help all our gifted students to comprehend and use adequately all the glories of creation so that, as God permits us to go out into the limitlessness of space, we will be better qualified to return Him proper thanks.

* * *

Archbishop Celestine J. Damiano of Camden, New Jersey, last month assigned 29 priests to pursue graduate studies, raising to 42 the number undertaking advanced academic studies in preparation for faculty work in diocesan high schools.

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Last month, 42 priests from 12 states attended the first workshop on tithing, held at Scottsdale, Arizona, and sponsored by the Diocese of Tucson. A variety of aids for the promotion of tithing, including a pastor's handbook, filmstrips, pamphlets, sample sermons, and special parish bulletins, were examined and discussed. Rev. Martin M. Muller, of the Diocese of Mobile-Birmingham, is completing a master's thesis at The Catholic University of America on "Tithing as a Principle of Catholic Elementary-School Revenue."

* * *

The U. S. Senate sent to President Kennedy last month legislation authorizing a two-year, \$3-million program of Federal aid to public and private schools to train teachers of the deaf.

CRISIS IN AMERICAN MEDICINE

By Brother Patrick S. Collins, F.S.C.H.*

FOR THE PAST DECADE or so the Soviet Union and the United States have contended for the allegiance of the uncommitted areas of the world. Both have relied upon science and technical aid to press their point. Presently, however, the two seem to have checkmated one another for each has weapons ultimate in their destructive power.

The time is fast approaching when newer weapons may be added to those already in use. And, conceivably, we might find one of the peaceful arts called upon to achieve the victory unrealizable by more violent means. It is because of the role that medicine can play in shaping destiny that Catholic educators must view with foreboding the crisis that exists today in American medicine.

Initiating most of the concern being felt these days by responsible medical educators in the United States are three reports submitted to the Secretary of Health, Education and Welfare, the office of the Surgeon General, and the United States Congress.¹ Substantially, the reports emphasize one point: we simply must produce more physicians per annum if we are to maintain a physician-to-population ratio of 141 doctors for every 100,000 Americans.

THE HOPKINS REPORT

During the past thirty years this ratio has been maintained, mainly because our own American medical schools were able to produce enough qualified M.D.'s. However, things have changed today according to a recent study made at The Johns Hopkins University.² And at present health authorities are being forced to permit foreign-trained physicians to practice their art in ever-growing numbers throughout America. In the year 1959, for instance, 8,400 foreign-

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¹ Final Report of the Secretary's Consultants on Medical Research, *The Advancement of Medical Research and Education* (Washington, D. C.: U.S. Government Printing Office, 1958), p. 34. Francis Bane, *Physicians for a Growing America: Report of the Surgeon General's Group on Medical Education* (Washington, D. C.: U.S. Government Printing Office, 1959), p. 12. Boisfeuillet Jones, *Federal Support of Medical Research* (Washington, D. C.: U.S. Government Printing Office, 1960), p. 12.

² "The Crisis in Medical Education," *The Johns Hopkins Magazine*, XII, No. 1 (October, 1960), 4.

trained doctors from ninety-one countries served in 846 American hospitals. This is more than all the M.D.'s graduated from America's eighty-six approved medical colleges last year!

In themselves, foreign-trained physicians present certain risks. Many are poorly trained. During the year 1957-1958 the Educational Council for Foreign Medical Graduates conducted a testing program. The Council, incidentally, draws its members from the American Hospital Association, the American Medical Association, and the Association of American Medical Colleges. In that year six thousand foreign-trained physicians were tested. Only about one-half of them qualified for practice. Many of them came from the Philippines, with Turkey, Mexico, Iran, Korea, Greece, Japan, and India following in that order.³ In September, 1960, eight thousand were examined. Of this number 6,232 passed. In New York State, for example, 560 of the nearly two thousand who took the exam failed.

Today's doctor shortage is being felt nowhere more acutely than in our hospitals. Adding to the woes of hospital administrators who feel that even the poorly-trained intern and/or resident physician is better than no physician at all is the fact that both the AHA and the AMA threatened to disapprove of the training program of any hospital which uses unqualified physicians after September, 1960. And, more recently, the AMA itself declared that after January 1, 1961, foreign-trained interns and residents will be deprived of the right to attend patients unless they shall have passed satisfactorily the Educational Council examination. Already, eighteen hundred foreign-trained doctors, admitted to our shores under the State Department's generous educational and cultural exchange program, have lost the right. While preparing for a re-take exam to have been administered in April, 1961, this group could practice, but "under proper professional supervision."⁴ Ordinarily this will mean the performance of tasks purely routine in nature.

Will the use of properly trained foreign physicians enable us to maintain the ideal physician-to-population ratio during the next fifteen years? Will they help to keep America strong at home?

³ Marion K. Sanders (ed.), *The Crisis in American Medicine* (New York: Harper and Brothers, 1961), p. 37.

⁴ Morris Kaplan, "Governor Loses Plea on Doctors," *The New York Times*, (December 28, 1960), 18.

THE PRESENT CRISIS

The Bane report points out that by the year 1975 our population is expected to exceed 235 million. To keep up with the dynamics involved in such increase, our medical schools must increase their output of physicians by 50 per cent, graduating eleven thousand doctors annually, instead of the present 7,400.⁵ As the report further states, even if we continue our present and planned rate of increase, we won't make it. By the year 1975 we will be graduating about nine thousand M.D.'s annually. If to this number we add annually 750 foreign-trained doctors, we will still have only about 318,400 physicians, a number far short of the 330,000 needed to maintain the ideal ratio.

The picture becomes darker if we consider the principal source of tomorrow's physicians and surgeons, the American undergraduate. The Hopkins study tells us that the number of students applying to medical school has dropped steadily for the past three years.⁶ In the year 1957, 15,791 undergraduates applied for entrance. In the year 1958 this number fell to 15,170. And last year only 14,850 applied. Disturbingly, the total number of college graduates has been steadily increasing nation-wise.

Paralleling the decline in the number of applications is an alarming drop in the quality of the applicants themselves. In the year 1950, for example, 40 per cent of first-year medical students were "A" students. In 1956 only 10 per cent were in this category. First-year students averaging "B" jumped from 43 per cent in 1950 to 71 per cent in the year 1956. More medical students, too, are failing. During the past four years the rate of withdrawal for academic reasons has increased, while withdrawal for other reasons has barely changed. Scores on the *Medical College Admission Test* of the Psychological Corporation (304 East 45th Street, New York 17) are declining, also, this being particularly the case for the 1952-1957 period.

FEWER APPLICANTS TODAY

Medical schools have fewer applicants today because admission standards have been kept high, and rightfully so. Although the natural sciences form the core of most premedical programs, the med-

⁵Bane, p. 6.

⁶"The Crisis in Medical Education," 6.

ical schools themselves are looking more and more for "demonstrated ability rather than semester hours" in the undergraduate transcript.⁷ Hence, only the best students dare apply, and even they may hesitate, for ahead of them lies a rugged course. They face four years of medical school, after which comes a post-graduate education period during internship and residency which lasts from two to eight years, and averages 3.5 years.

Then, too, practicing medicine in the space age is far more demanding than was the case fifty or even twenty years ago. Today's physician must be the coldly-objective scientist and the warm Good Samaritan. He must possess a great number of technical skills and yet be able to discern the social, religious, political and economic context in which his patients live their lives. And now, more than ever before, the physician must render treatment to his patients as individuals and *persons*, taking the whole man under consideration, and treating him.⁸

Also, medical education is expensive. The median cost to the student for four years of medical training is about \$11,642, of which more than 80 per cent is paid by the student and his family. If we consider the marital status of the student, costs vary from \$9,800 for single students to \$16,000 for students who are married and have two or more children. Roughly one-third of these funds is used for tuition, books, and instruments, two-thirds for living expenses.⁹

It is true that about one-fourth of our medical students receive scholarship aid in some form or other. This provides only about five per cent of their total expenses, however. A recent study tells us that the other 95 per cent comes from a variety of sources (their wives' earnings, for instance), so that it is not uncommon for medical students to be in debt when they graduate.¹⁰ One-fifth owe at least \$2,500, the average indebtedness for the group being \$6,600.

The years of internship and residency offer no relief to this dis-

⁷ Blair Stewart, *Liberal Arts and Medical Education* (Oberlin, Ohio: Oberlin College Press, 1957), p. 32.

⁸ John J. Roach, "Healing the Whole Man," *The Linacre Quarterly*, XVII, 4 (November, 1960), 139.

⁹ Federal Health Program Committee, *Statement Regarding the Need for Medical Student Financial Aid* (Washington, D. C.: House Committee on Interstate and Foreign Commerce, 1960), p. 2.

¹⁰ Division of Operational Studies, *Alternate Methods for Providing Financial Assistance to Medical Students* (Evanston, Ill.: Association of American Medical Colleges, 1960), p. 7.

tressing situation. These years are bitterly referred to as the "slave labor" era. Interns average less than \$2,400 a year, while the resident physician rarely earns more than \$3,000 per annum. Many serve in our most reputable teaching hospitals for less than \$1,000 a year. Meanwhile, the Ph.D. in science, mathematics, and related fields can command an initial starting salary two to three times greater than these figures, while rendering services that require far less self-sacrifice and devotion.

Curiously we might now ask: What is Russia doing at present to prepare physicians?

RUSSIAN MEDICAL EDUCATION

Mark G. Field, Harvard University Russian Research Center, notes that in Czarist Russia prior to World War I there were no more than twenty-three thousand physicians.¹¹ Presently there are over four hundred thousand (of whom, incidentally, 75 per cent are women), and the current Seven-Year Plan calls for a half million by the year 1965. There are now about eighteen Russian physicians for every ten thousand citizens, as against fourteen for every ten thousand in the United States.

The over-all quality of Russian medicine can be questioned, however. Spectacular breakthroughs in research are not paralleled by equivalent benefits to the rank and file citizen. And medical education, itself, attempts to apply mass-production techniques to the training of its students. Dr. Morris Fishbein, editor of *Postgraduate Medicine* and of *Medical World News*, recently concluded an on-the-spot study of overseas medical schools. The dean of one leading Soviet medical school admitted that over one thousand students entered his particular school annually. When pressed to explain how this number could study anatomy, for instance, Dr. Fishbein was told that this was done by means of "charts, diagrams, and specimens."¹² Dissections of the human body, a procedure compulsory for every American medical student, were unheard of!

Patriotically, we can argue that American doctors are better trained than their European colleagues and that the quality of the

¹¹ Mark G. Field, "Letters to the Times," *The New York Times* (December 13, 1960), 63.

¹² Morris Fishbein, "Letters to the Times," *The New York Times* (December 15, 1960), 71.

care which they dispense is second to none. Reports on the newer wonder drugs discovered by American research teams support this. The fact, too, that American medical scientists are winning more and more of the coveted Nobel prize awards, that foreign dignitaries such as Sir Anthony Eden and Arab princes now come to American health centers when once they went to Vienna, Berlin, and London supports it further. While valid up to a point, this argument of itself will not attract undergraduates to medicine.

What are the Catholic colleges of America doing to forestall tomorrow's likely doctor shortage?

THE IONA STUDY

In an attempt to answer this and other questions the Premedical Education Committee of Iona College, New Rochelle, New York, recently conducted an independent study centering about two fact-finding questionnaires.

Questionnaire A, to which 187 Catholic colleges replied (83.7 per cent of those contacted), revealed that 139 Catholic colleges sponsor a premedical education committee or its equivalent. It did come as a surprise, however, to find that only forty-one Catholic colleges avail of the services of an experienced medical educator to handle the pre-professional guidance of the would-be physician. Even more surprising was the discovery that only twenty-nine Catholic colleges pay any attention to those professions paramedical in nature. Besides the physician and the surgeon a healthy America also needs an abundance of nurses, pharmacists, medical technologists, dentists, physical therapists, and nutritionists, does it not? It would certainly appear shortsighted to attempt curing the world and at the same time neglect to foster at home a medical education program as broadly conceived as possible.

Questionnaire B was sent to 1,591 leading medical educators and administrators. Six hundred and eighty-seven replies were received (43.1 per cent of those contacted). Its purpose was to elicit suggestions and opinions of value to undergraduate policy-makers in framing premedical programs that are both academically sound and professionally desirable. It substantiated one broad claim: balance must be maintained among the arts and the sciences in the pre-medical training of tomorrow's man of medicine.

At present the majority of medical schools require a very strong

scientific preparation of their applicants. This would seem to be a wise policy in that today's physician must fundamentally be a scientist possessed of a great number of technical skills. However, the majority of medical schools also want such technical preparation implemented by those liberalizing disciplines which impart breadth and wisdom to the physician's effectiveness. Today's healer must be more than the veterinarian, as it were, the one able to heal nothing more than physical disorder. He must also be the physician capable of ministering to the whole human person. For him courses in biochemistry, physics, and zoology are useful indeed. But they must be supported by courses in the social and the behavioral sciences, courses in theology and ethics, foreign language, the humanities, oral and written expression, and others. Recent studies bear this out.¹⁸

Parenthetically, the Iona study discovered also that medical school administrators are today proposing a variety of plans for integrating basic premedical study with formal medical school training. By custom, undergraduate premedical training lasts for four years (in some cases three years are sufficient) and is followed by four years of medical school, in a 4-4 sequence. How best to correlate the two periods has always been a cause of concern.

Wayne State University College of Medicine, Detroit, is at present offering a 2-4-2 plan. Two undergraduate years of basic liberal arts are followed by four years of integrated liberal arts, natural science, and pre-clinical study. The last two years of the program are spent in clinical studies at the hospitals affiliated with the College of Medicine. The plan provides for "prolonged contact with the College of Liberal Arts and for a more leisurely basic science period allowing for both synthesis and integration of previously condensed scientific courses." So goes the catalog statement.

Variations of this plan fall into the 3-3-2 pattern or the 6-2 sequence instituted recently at Boston University School of Medicine. To fit into any of these programs obviously requires the closest possible liaison between the undergraduate college and the medical

¹⁸See Aura E. Severinghaus, *Preparation for Medical Education in the Liberal Arts College* (New York: McGraw-Hill Book Co., 1953); Paul E. Dressel, *Attitudes of Liberal Arts Faculty Members toward Liberal and Professional Education* (New York: Columbia University Press, 1960); Conference on Pre-Professional Education for Medicine *PreProfessional Education for Medicine* (New York: Downstate Medical Center, 1956).

school concerned. It is hoped that premedical advisers in our Catholic colleges are aware of these newer trends in medicine's educational practice.

WANTED: MORE CATHOLIC PHYSICIANS

Unquestionably, we need the Catholic physician and the Catholic surgeon now more than ever before. The terms "antifertility drugs," "psychosurgery," and "anaesthetic hypnosis" suggests only one area of medical practice requiring moral and ethical sensitivities of the highest possible order. There are other areas, too, where moral values must be upheld. Regrettably, an examination of the catalogs of our eighty-six approved medical colleges as listed in the 1960-1961 edition of AAMC's *Admission Requirements of American Medical Colleges, including Canada*, shows that very few Catholic-college graduates are entering medicine, a situation that can endure only with grave consequences to Church and state.

The fact that medical education is expensive keeps many of our more talented Catholic undergraduates from medicine. The scholarship, fellowship, and student-aid programs undertaken by the W. K. Kellogg Foundation, the Student Loan Program of the NDEA, the National Science Foundation, and the United States Public Health Service are doing much to underwrite medical education today.¹⁴ Private industry and government agencies, however, could do more than they are doing at present. Representative John E. Fogarty of Rhode Island, for example, introduced a bill (HR 10255) during the second session of 86th Congress. The bill was aimed specifically at aiding the medical and dental student. Unfortunately, it died in committee.¹⁵ To draw qualified applicants from all social and economic levels present scholarship funds must be implemented. Without such aid, and with funds freely available in competing fields, the pool of medical school applicants will continue to dwindle.

Medicine derives from a priesthood having its origins in ancient

¹⁴ See Wilmer S. Rich, *American Foundations and their Fields* (New York: American Foundation Information Service, 1955); Richard Regan, S.J., "Scholarships for Graduate Students," *National Catholic Educational Association Bulletin*, LXI (August, 1959), 152-156. Walter Eells, *Student Financial Aid in Higher Education: an Annotated Bibliography* (Washington, D. C.: U.S. Government Printing Office, 1960).

¹⁵ Sanders, p. 39.

Greece. It is an exalted vocation, one to which the physician must bring an abiding religious consecration as he goes about ministering to that "temple" of the Holy Ghost, the human body. And it is a calling pre-sanctified, as it were, by the earlier example of the Divine Healer, Christ Himself. Unfortunately, expensive office quarters and Cadillacs, costly treatments and medications deprive medicine today of the image created during the "horse and buggy" era. As educators we can do much to regain for medicine the reputation it once enjoyed. We can start by encouraging youth in every way possible to follow it as a career.

MEDICINE THE NEW WEAPON

Commendably enough, we are concerned about the state of American health here at home. To practice the charity that is basic to a Christian society, however, we must also recognize our deep involvement in the lives of men everywhere. Medicine can be a powerful instrument for fostering international friendship and for winning allies. It empowers us to project our humanitarian impulses across national boundaries in a way often unrealizable by the desperately needed though frequently impersonal foreign-aid program. And it rises above the fears of colonialism or empire-building.

Dr. Thomas A. Dooley, in recalling his own experiences, once remarked:

I have seen the power of gentleness, the magnificence of kindness. From a moment's glance at the work of such men as Gordon Seagrave, Albert Schweitzer, and Howard Rusk, one can quickly grasp the fact that medicine has a unique role, a special design for destiny.¹⁶

Medicine's role in human destiny is far above the give and take of national rivalries. And yet it does provide the American physician with the opportunity of service to all mankind. Like mercy, it is "twice blessed," however, if in helping others it can also be employed to strengthen America's position in the world at large. As Catholic educators can we afford not to see in the present crisis within medicine a unique challenge?

¹⁶ Thomas A. Dooley, "A Special Design", *The Linacre Quarterly*, XXV, 2 (May, 1958), 53.

THE CATHOLIC COLLEGE AND PUBLIC RELATIONS

By Rev. Charles F. Donovan, S.J.*

AMONG THE MANY QUESTIONNAIRES which it is the lot of college administrators to fill out the author received one concerning public relations, sent by a professor in a secular university, that was of interest. It challenged the respondent to do the difficult, if not impossible: state one's philosophy of education in a few sentences. It likewise called for an expressed philosophy of public relations.

Perhaps administrators or teachers at Catholic colleges may be interested in seeing the questions and checking their reaction to them with the replies supplied by the author. These are the six questions and the author's answers.

1. *In a few short statements would you express your philosophy of education?*

The following are some of the basic principles of my philosophy of education. Reality exists outside man's mind; it is not the creature of cognition. Hence learning involves conformity of mind to reality. Man's cognition puts him into contact with reality so that he knows reality, at least in part, as it is. Man has a continuity with nature and the animal world in his material body, and a continuity with the angelic and spiritual world in his soul. His body and soul are united in one coordinated principle of life, knowledge, and action. As a result of his spiritual intellect man has a way of knowing essentially superior to the limited sense cognition of the animal; he can form abstractions, he can know essences, he can generalize, he can reason.

Education is a much broader term than schooling. It is as wide and as long as life. Because of its limitations in time and function, the school should not attempt to assume the total burden of education, but should concentrate on that part for which it is most competent and for which it was primarily established. This means that while some attention must be given in schools to health, manners and recreation, greatest emphasis should be on intellectual development with concomitant moral and attitudinal growth.

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Man should be educated first and foremost as a child of God and a member of the human family, rather than as a workman, or a citizen, or a democrat, or a child of the 1960's. This means that, while individual differences and accidental circumstances are conditions of learning that must inevitably color education, if they dominate it, the learner's future is governed by the trivia rather than by the essentials of existence.

To study creation while ignoring the Creator, to grapple with small truths but not seek the Source of truth, to read words but remain blind to the Word is to receive a low-level education that has little to do with man's destiny. The final purpose of education is the same as the final purpose of life: the knowledge and love of God, manifested through the knowledge and love and reverent use of or service to God's creatures, especially His child, our fellow-man.

2. Is this the predominant philosophy in the school?

I believe it is, substantially, although individual professors might stress one point more than another or stress points not mentioned.

3. What are your attitudes toward public relations?

I conceive of public relations as embracing all contacts of the institution with all of its publics—other units of the university, faculty, students, non-faculty personnel, neighbors, parents of students, alumni, the general public. These relations will vary of course depending on the particular public, but charity (that is, genuine good will and benevolence), honesty, and humility should characterize them, whatever the level. An educational institution is not merchandising a product and should therefore not resort to Madison Avenue techniques. This does not preclude the issuance of honest accounts of the institution's services.

4. Who should be responsible for public relations?

Everyone directly connected with the institution: students, personnel, faculty, and administration. Of course the executive responsibility falls upon the administration even where a public relations office exists. But in the ideal order, a school should be like a family, every member of which is automatically a proud (though preferably not an obnoxiously vocal) bearer of the family name.

5. *What should these people do to promote public relations?*

Public relations at all levels will be best served if all connected with the institution show a spirit of sincere respect——respect for the institution and respect for the people it serves——and an honest desire to make the facilities and services of the institution available to others. Public relations are not promoted by representatives of the institution whose words and deeds show that to them the interests of all publics are secondary and merely instrumental to the interests of the university.

6. *What is the major public relations problem for colleges and universities?*

I would say that a major problem in university public relations is getting widespread acceptance by administrators, faculty, and non-faculty personnel of the notion that an educational institution's most important public is its students and that the most concerted efforts at public relations should be with the student body. This is not to suggest a pampering of the students. But if students observe that the institution carefully woos alumni and affluent citizens in the community while lightly regarding student interests and opinions, it would seem that the students will themselves present a public relations problem once they become alumni; patient effort will be required to convert them into loyal supporters of their alma mater. This is to evaluate the matter in public relations terms. The primary motives for fostering wholesome relations between students and the institution are concerned with good pedagogy, with justice and with charity.

* * *

November 5 to 11 is Catholic Education Week. The bitter controversy this year over participation of Catholic school children in Federal aid to education points up the need for Catholic schools making their patrons and the people in general of their community better acquainted with the purposes and procedures of Catholic education. Every Catholic education. Every Catholic school in the land should open its doors to its neighborhood during this week and let all citizens see the good it is doing for God and country. To aid in preparing programs, a kit of materials is available from the Department of Education of the National Catholic Welfare Conference (1312 Massachusetts Avenue, Washington 5, D. C.) at a cost of \$3.00.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A PHILOSOPHICAL STUDY OF THE EFFICIENT CAUSES OF LEARNING ACCORDING TO SAINT THOMAS AQUINAS by Rev. Anthony D. Gulley, Ph.D.

In this philosophical study of the efficient causes of learning the role of the agents: God, the pupil, and the teacher, is delineated.

The study reveals that the Thomistic position is as follows: In the teaching-learning situation God is the Principal Teacher since it is He Who gives the created intellect its intellectual power and impresses on it the intelligible species. Since He concurs in the actions of all created agents, it can be said that He moves the teacher to teach and the learner to learn without infringing upon the free will of either one.

The pupil, along with the teacher, is a secondary cause under God for whatever is learned through the co-operative activity of teaching and learning. The learner is a proximate, physical, immanent, free, direct and indirect, positive and negative cause. He is the principal cause of his own knowledge because he has within himself the interior principle that enables him to reduce the knowledge he has in potency to the state of actuality.

The teacher, on the other hand, is more than a mere condition or occasion that facilitates the production of learning within the student. He is a real and true efficient cause. Specifically, the teacher is a secondary, partial, physical and moral, remote transient, free, indirect and univocal cause. He is a principal cause in the production of instruments used by the pupil. In the teaching-learning situation he is an efficient cause, *adjuvando et ministrando*.

The study concludes with the following implications for education. True teaching is a co-operative art involving the efficient causality of God, the learner, and the teacher. Upon the first Cause all other causes depend and are secondary and instrumental in regard to Him. The pupil and teacher must pray for light to be given to them by God, the Principal Teacher. The pupil must be docile and recognize his dependence on God and the human teacher. The teacher is a coadjutor of God because of the intimate relationship that exists between God and himself.

* Copies of these Ph.D. dissertations or abstracts of them are on sale at The Catholic University of America Press, Washington 17, D. C.

A CRITICAL STUDY OF CURRENT CONCEPTS OF TRUTH IN AMERICAN EDUCATIONAL THEORY by Rev. Ernest A. Flusche, Ph.D.

The purpose of this dissertation is to identify and evaluate in the light of the teachings of St. Thomas current concepts of Truth in American educational theory with particular attention being given to the educational implications. The study begins by tracing the development of the concept of Truth from Heraclitus to William James.

This dissertation deals with the four outstanding concepts of Truth, the pragmatic, reconstructionist, idealistic, and realistic, as they are revealed in the writings of representative educational theorists.

In the light of the teachings of St. Thomas the neo-realists, pragmatists, and reconstructionists alike err in stating that the verified alone is true. The idealists fail to recognize the validity of empirical datum. But the principal error of these theories is a vicious relativism advocated by the pragmatists and reconstructionists. This relativism deprives education of a sound theological and philosophical basis; makes true moral education impossible; is conducive to the cult of uncertainty and a certain indifference toward content in the curriculum; and does not recognize the validity of a reasonable amount of indoctrination.

A FACTORIAL STUDY OF EDUCABLE RETARDED CHILDREN by Rev. Joseph P. Herard, Ph.D.

This study has as its purpose to discover some of the personality patterns found in educable retarded children, to describe and identify these factors, and, finally, to compare the factors with those of other studies dealing with both retarded and normal groups.

The method of study consisted of the construction of a rating scale of personality characteristics and the rating of sixty children on each personality characteristic by three of their teachers. To these ratings were added the items of chronological age, mental age, and the scores obtained in achievement tests.

The data for the boys and girls were treated separately and Pearson product-moment coefficients of correlation were determined and set up in two 51 by 51 matrices. The correlation matrices were factored using the centroid method. The factors were then rotated using the oblique method of rotation until an approximation of

simple structure was reached. The factors were then identified by an analysis of the items which clustered near each axis.

A comparison of the boys' and the girls' factor patterns gave evidence of similar factors of introversion, achievement, and stability or trustworthiness for each group. A factor showing assertive hostility and attention seeking appeared for the boys but was not found in the girls' data. While factors similar to these have appeared in studies of the normally intelligent, no present research indicates like factors among the educable retarded.

THE CO-OPERATION OF PUBLIC AND SECTARIAN AGENCIES IN THE EDUCATION OF EXCEPTIONAL CHILDREN by Rev. William F. Jenks, C.S.S.R., Ph.D.

This study aims to find out the extent and nature of co-operation of public and sectarian agencies in the education of exceptional children. The procedure is that of a documentary normative survey.

The co-operation of public and sectarian agencies in the education of exceptional children is shown by direct and indirect financial aid in five states and by indirect assistance in seventeen states. The sectarian schools receiving financial aid are called "semi-public" schools. They are approved by the state, have public school supervisors, do not conduct classes of religious instruction, and accept children of all races and creeds. The assistance given is generally in the form of tuition grants. These tuition grants are also given to exceptional children attending sectarian schools when either the state lacks educational facilities for them or the tuition is less than that charged at the state institution. Indirect assistance given to sectarian schools for exceptional children consists of consultation services, diagnostic testing, and special education services of public school teachers as classroom instructors.

Closer co-operation between public and sectarian agencies working for exceptional children in the United States is foreseen in the near future. States with no constitutional restrictions on the use of local public funds for sectarian schools for exceptional children, federal and state matching funds to purchase child care from sectarian agencies on a case-by-case basis, federal grants to sectarian colleges for research in the field of special education, state tuition grants for the training of religious and lay teachers of exceptional children—are only some of the foreseen areas of co-operation.

HIGHER EDUCATION NOTES

The Catholic University of America is featured in a four-page article entitled "National Center of Catholic Culture" in the October issue of *The Sign*. In the article by Edward Wakin, assistant professor of communication arts at Fordham University, Catholic University's history and activities are accurately told. "Simplified descriptions of C.U. totter and fall," the author writes, "because of the size of its commitment to Catholicism, America, and higher learning. . . . C.U.'s commitment to higher learning is personified in its unusual student body. The graduate students (about 60 per cent) are always in the majority, unlike any other Catholic university." The author, who spent many days on campus gathering material, concludes his article with the observation, "For the temporary visitor, who lives in the second floor of Conaty Hall surrounded by students, the Catholic University experience is a confrontation with the intellectual maturity of American Catholicism."

As America's national pontifical university, Catholic University fittingly leads off a bi-monthly series to be presented by *The Sign* examining Catholic higher education. The series is intended as a sampling of outstanding institutions, reflecting the variety of an extensive American Catholic enterprise, often taken for granted—300,000 students at more than 250 colleges and universities.

Ninety-five seminary divisions are accredited by the regional accrediting associations, according to a report in the October issue of the National Catholic Educational Association's *Seminary Newsletter*. Forty-one of these accredited seminary divisions are accredited in their own name by one of the six regional associations; the other fifty-four are accredited as integral or affiliated divisions of accredited colleges or universities. Fourteen of the accredited seminary divisions are high schools, 17 are junior colleges, 42 are four-year colleges, 14 are departments of philosophy, and 8 are departments of theology. Nine of the 95 accreditations are by the New England Association, 29 by the Middle States Association, 8 by the Southern Association, 38 by the North Central Association, 5 by the Northwest Association, and 6 by the Western Association. The report lists 395 seminary institutions, of which 198 may be classified as minor seminaries, 174 as major seminaries, 17 as institutions having both major and minor divisions, and 6 as institutions with

special programs. The 395 institutions comprise a total of 407 school divisions: 176 high schools, 106 junior colleges, 83 four-year colleges, 93 departments of philosophy, and 167 departments of theology.

St. Louis University freshmen this fall scored approximately 25 per cent higher in the American College Testing program than the national average of entering college freshmen, the University reported last month. Consequently, the average new freshmen at St. Louis University faces stiffer academic competition than national statistics indicate he should. The report stated that "an individual student is likely to find himself ranked lower in his class at St. Louis than he would in the aggregate of the nation's freshmen classes." The American College Testing program, which was made a requirement for St. Louis University's entering freshmen this fall, is a four-hour series of examinations designed to measure student ability in English, mathematics, social studies, and natural sciences. Results can be compared with national norms established during the 1959-60 academic year by high-school seniors planning to attend college. In English, St. Louis freshmen who scored lower than only 22 per cent of all college-bound students at the national level were surpassed by 43 per cent of their classmates. Those who were in the top 7 per cent of the mathematics section on the national level are only in the top 15 per cent of their group at the University. In the natural sciences, those who placed in the top 32 per cent of the nation's college-bound students find 45 per cent of their St. Louis classmates ahead of them.

About 60 per cent of the college students who have borrowed Federal funds to finance their education through provisions of the 1958 National Defense Education Act are planning to enter public school teaching, the U. S. Office of Education reported last month. NDEA's so-called "forgiveness feature" allows students who borrow money to receive up to 50 per cent forgiveness by teaching full time for five years in a public elementary or secondary school. This forgiveness, however, is not extended to students who choose careers as teachers in private schools. In the session of Congress just ended the NDEA was extended until 1963, with no broadening of the forgiveness feature. By June 30, 1961, the U. S. Office of Education had lent about \$120 million to 230,000 students through provisions of the Act.

SECONDARY EDUCATION NOTES

Language study is being dropped by too many secondary-school and college students, according to the Modern Language Association of America. Currently public high-school enrollments in modern foreign languages show a drop from about 950,000 in first-year courses to 470,000 in second-year courses, to 103,000 in third-year courses, to 21,000 in fourth-year courses. Attrition in modern language study in Catholic high schools indicates that an initial 88,000 students in first-year courses drop to 68,000 in second-year courses, to 16,000 in third-year courses, to 2,700 in fourth-year courses. In higher education, the main source for future foreign language teachers, the 460,000 undergraduates enrolled in modern foreign languages drops to 15,500 in graduate schools. Acknowledging that there are population changes in the various schools and colleges from course to course and from year to year, George W. Stone, Jr., executive secretary of the Modern Language Association, claims, "The number of competent speakers, however, who have experienced long sequences of language study seems minuscule for the national needs."

High-school science teachers generally teach established facts and doctrines and little more, says Dr. Howard Gruber of the University of Colorado. As reported in *Overview* (September, 1961), in a study of nine institutes providing in-service training, Gruber noted only 25 per cent were "strong" in their concern for teaching about science as a way of thinking. The institutes were conducted by the National Science Foundation on university and college campuses for the past five years. A similar conclusion prompted Columbia University's School of Engineering to offer this year a special course for thirty high-school mathematics and science teachers. They will study the use of mathematics in analyzing physical and chemical problems. "One of the crucial difficulties in educating the scientists and engineers we need," says Professor Lawrence O'Neill, who will teach the course at Columbia, "is that so many students lack a feeling of mathematical treatment of physical ideas and situations. Often they learn a good deal of mathematics and a good deal of science in high school, but more often than not they can only use the mathematics to solve problems made up just for the purpose of being solved by

mathematics, and their science is often merely a collection of descriptions of things."

Slow students are not being helped in English, maintains Dr. Donald Miller of William Woods College, Missouri. He told the eleventh annual conference series for English teachers at the University of Michigan that most high-school English teachers teach so many students every day and teach such a full and varied daily schedule that not more than one in a hundred has the energy or the time to devote significant attention to one slow learner a day. Most English teachers, as they are now trained in the departments of English and education of our colleges and universities, could not long maintain satisfactory mental health if they were assigned separate, carefully defined classes of slow learners, yet they must face ten to twenty-five slow learners scattered through their five or six daily classes, according to Dr. Miller.

High-school geography is up for overhaul. The Association of American Geographers and the National Council for Geographic Education will jointly develop a new course of study, test it in selected schools and then produce it on film and video tape. The new course will emphasize concepts and skills rather than rote memorization. This marks the first time that researchers will join with practicing teachers to update geography. Unlike the planners of new chemistry, physics, and mathematics, the geographers are advocating changes in teaching aids instead of changes in textbooks and teacher training. Dr. Gilbert White of the University of Chicago, co-chairman of the joint committee, maintains, "No leading nation of past ages has had, for its time, the geographic illiteracy of the United States today."

Nearly ten times as many high-school students took advantage of advanced placement programs last year as did four years ago. The U. S. Office of Education reports 10,531 students in 890 high schools took college courses for credit last year, with the co-operation of 400 colleges and universities. The report notes, however, that credits vary widely among institutions. Some colleges and universities have granted as much as a full year of credit toward a bachelor's degree for work done in advanced placement programs.

ELEMENTARY EDUCATION NOTES

That the nongraded school is incapable of achieving the traditional educational ends of the graded elementary school is not substantiated by an evidence at the present time, maintains the Western New York Study Council (Foster Hall, University of Buffalo, Buffalo 14, New York) in a comprehensive report on the workings of nongraded schools throughout the nation. The report contains valuable case studies of individual schools, ranging across the nation, indicating what each is doing in nongraded organization and the kind of success these schools are having with their plans.

According to the Council, the nongraded plan is a system of organization and nothing more. Reorganization in and of itself will resolve only organizational problems. The nongraded structure is no solution for problems of curriculum and instruction. Until the teacher understands what nongrading permits her to do, she will teach no differently from the way she taught before. However, when she does understand the freedoms which nongrading permits, she will modify her instructional procedures without fear of encroaching on what may have been considered proper subject matter for certain grades.

It is reported that the first ungraded school was started in Milwaukee in 1942, although the College Avenue School of Athens, Georgia, has had an ungraded program since 1939. By 1957-58, over fifty public school districts had some nongraded schools. In Catholic education, the Archdiocese of St. Louis has done more along these lines probably than any other diocesan school system.

Sharing educational television financed by public funds with a private school is a problem on which last month the attorney general of the State of Maryland was asked to rule. St. Mary's School, Hagerstown, applied for permission to hook up to the closed-circuit educational television programs which for the past five years have been telecast for the area's public schools. The Hagerstown educational television project, begun with a grant from the Ford Foundation, has been a pilot project in the use of television in the schools. The experiment has been studied and widely cited as a precedent for educational television projects elsewhere. Now, however, the project is being supported by public funds.

The question put to the Maryland attorney general is whether allowing St. Mary's School to hook up to the public school television program involves the use of public school funds for private schools. The attorney for St. Mary's maintains there will be no cost to the county or state since the Catholic school is willing to pay for the cable connections and the cable rent. The attorney for the county school board holds there are other costs besides connection costs and cable rent. He has cited such things as instructors' salaries, laboratory equipment, and other material paid for with public funds.

Comprehensive examinations for elementary-school graduates are becoming rather common. They are used as one of several procedures in admissions to private preparatory schools and to many Catholic high schools. A newly published review book, entitled *How to Prepare for High School Entrance Examinations* (Great Neck, New York: Barron's Educational Series, Inc., \$2.98 paper), covers all elementary-school subjects in one convenient volume. It takes this huge mass of material and pinpoints all the essentials in the best form suited to memory retention. It is, as well, a comprehensive reference and review course for the basic factual equipment that all students need in order to make good grades in any high school. Two complete sets of model entrance examinations for Catholic high schools and of model private secondary-school admission tests are included.

Children must learn to calculate with reasonable speed and accuracy in the first five or six years of school, and, in the fifth year, bright pupils should be taught number theory and other specialized aspects of mathematics including statistics and the use of symbols as an introduction to algebra. This is one of the conclusions reached in a seminar, sponsored by the Organization for European Economic Cooperation, which was held at Royaumont, France, in 1959. The report of the seminar, entitled *New Thinking in School Mathematics*, is available through the Office for Scientific and Technical Personnel of the Organization for European Economic Cooperation in Paris, France. Another conclusion of the seminar is that "Euclid as now taught should be greatly modified."

NEWS FROM THE FIELD

Personal expenses of students in public secondary schools often run so high that they exceed tuition and other costs in many private schools. According to the results of a survey of personal costs of students in Oregon public secondary schools, reported by Errett Hummel in an article entitled "Unnoticed Costs in High Schools" in the September issue of *The Bulletin of the National Association of Secondary-School Principals*, the average personal expense for the typical Oregon secondary-school student in 197 schools in 1959-60 was \$238.46. This figure covers expenses for such things as book rental, class dues, lunch, trips, special clothing, special transportation, and the like. In addition, on the average, class jewelry cost \$21.04, and special graduation expenses totaled \$46.82. Dr. Hummel is aware of certain limitations in his survey and reminds readers that "it is necessary to interpret [the data he presents] carefully, and notice should be taken that not each student necessarily meets all of the costs indicated." Referring to a previous study of this matter done in Oregon in 1948, he notes that personal expenses of Oregon high-school students, as measured by the items common to the 1948 and the 1959 studies, have increased 74 per cent in the eleven-year period. The survey shows, he states, that there is some indication that pupil participation in activities which are of educational value to the student may be controlled by the financial ability of the student or his family, thus denying the principle that educational opportunities in the public schools are free to all. In some schools activities are pricing themselves beyond the financial reach of the majority of students. Instances where a minority of the students in the upper classes attend the annual junior-senior prom or where less than half of the junior class purchases class rings were reported in the survey.

More than 500 high-school science students and teachers will gather in Chicago on November 9, 10, and 11, for the National Conference on the Atom, sponsored by sixty investor-owned electric companies and co-sponsored by the National Science Teachers Association and the Future Scientists of America Foundation. The purpose of the conference is to present to a group of the nation's most gifted high-school science students and teachers an authoritative and inspiring picture of the peaceful atom in its various applica-

tions, and to help advance interest in the study of science in the United States. In addition to the formal program, students and teachers will tour the Atom Fair, Argonne National Laboratory, and Dresden Nuclear Power Station, and will gather in small groups with working nuclear scientists to discuss scientific achievements in the nuclear field.

Approximately 10,000 high-school seniors throughout the country were given recognition last month for their high achievement in the initial stage of the seventh annual National Merit Scholarship competition. The students were named semifinalists in the 1961-62 Merit Program as a result of their outstanding performance on the National Merit Scholarship Qualifying Tests. This test of educational development was given in more than 15,000 high schools last March. The semifinalists will take another rigorous examination, the three-hour Scholastic Aptitude Test of the College Entrance Examination Board, to be given in testing centers throughout the nation on December 2, 1961. Students whose scores on the second test substantiate their performance on the qualifying test and who are endorsed by their schools will become finalists. In past years, about 97 per cent of the semifinalists have become finalists. In the final phase of the competition, the high-school grades, extracurricular activities, school citizenship, and leadership qualities of the students will be evaluated along with their scores on the tests. About April 26, 1962, the names of the Merit Scholars will be announced, the exact number depending on the extent of sponsor support of the Merit Program.

Opponents of Maine's new school bus transportation law fell 574 signatures short last month of the total needed to force a state-wide referendum on it. The law, now in effect, authorizes any Maine city or town to provide tax-paid bus rides for Catholic and other private school pupils after approval of the project by local voters. The bus issue has been a controversial question in Maine since 1956 when parents of parochial school pupils in Augusta asked for transportation of their child for reasons of health and safety. In May, 1959, the Maine Supreme Court ruled that such transportation would be constitutional if the state legislature enacted permissive legislation covering it. A special session in 1960 defeated legislation authorizing the rides. Reintroduced in the fall of 1960, however, the bill passed.

BOOK REVIEWS

NEW APPROACHES IN EDUCATION by David Mallory. Boston: National Council of Independent Schools, 1961. Pp. 192. \$1.00.

This book, while employing the same journalistic approach as Arthur D. Morse's *Schools of Tomorrow—Today*, is somewhat less superficial and more stimulating. It provides a much needed supplement for Lloyd J. Trump's *Images of the Future* and *Guide to Better Schools*. The study summarizes new approaches in learning, teaching, and teacher education which have been tried and found valid in fifteen independent schools located in different parts of the United States. The schools treated were selected from one hundred with such programs because they seemed to offer developments open to wider usage. The book is written in a straightforward manner, is informally documented, and is delightfully free of the usual formalisms which encumber "scientific" studies. While some readers might find an objection in the latter feature, the author intends to suggest and encourage rather than to demonstrate. He leaves little doubt that each of the programs described has yielded satisfactory results for those who planned carefully and evaluated critically.

The experiments range from an intelligently realistic inter-cultural program worked out for the elementary-school pupils attending the Downtown Community School in New York City to an exhilarating week-end and summer program in basic earth and life sciences for the high-school boys at the Webb School of Claremont, California. Some, like the course in cultural anthropology offered to seniors at the Francis W. Parker School in Chicago or the human relations course developed at the George School in Bucks County, Pennsylvania, are designed to bring about a sophisticated type of life adjustment. Others, such as the summer program in satellite observation in the Thacher School of Ojai, California, or the comprehensive plan to help the child with learning difficulties utilized by the New Canaan Country School in Connecticut, are concerned with academic goals and encouraging necessary personal relationships between pupil and teacher. The interested administrator will profit from a survey of the table of contents and the opening paragraphs of each account if he desires a rapid overview. The list of the one hundred schools in the Appendix is also helpful.

One thread which runs through all the experiments leads the

reader to the conclusion that any successful program must involve the students intimately with the realities embraced by the course: for example, scientific work in the field and research center; social observation in the neighborhoods and among ethnic groupings; responsive confrontation with great literature, ideas, and the gifted people invited to make the stimulating presentations. The administrator must also plan his program with extreme care and involve the students in this process.

Mallery suggests an important field in which much work is being done, but about which no account is yet available, that of moral education. The present book takes note of the fact that in one school some of the students could not see the reason for involving a clergyman in a discussion of sex education while other schools found that research work in science led to a deepened religious awareness. The NCIS could offer another significant study by describing experiments which involved students of average and less than average mental ability.

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SILENT SPEECH AND SILENT READING by Ake Edfeldt. Chicago: University of Chicago Press, 1960. Pp. viii + 164. \$3.50.

The study reported in this volume represents a scientific investigation of the incidence of silent speech during silent reading, conducted by Dr. Ake Edfeldt, head of the Institute of Reading Research at the University of Stockholm. According to the author, the investigation has involved constant crossing of boundaries between experimental educational psychology and other areas of knowledge, above all medicine.

The book consists of two parts: the first discusses the search for a proper method to investigate the true nature of silent speech, reviews earlier work in the field, and describes the electromyograph, a device which electronically measures muscular activity. The second part discusses prevalent theories of silent speech and reports actual experimentation in which the electromyograph was employed. The techniques and conclusions of the main electromyograph experiment which was performed on eighty-four students during their first term

of study at the University of Stockholm are reported at some length. Dr. Edfeldt's use of this instrument seems to establish the efficacy of the electromyographic method in detecting silent speech. A number of tables and graphs appear in the book.

Because of its high technical and scientific orientation, the book will appeal more to experimental psychologists, especially those interested in the reading process, and to highly trained clinicians in remedial reading centers. However, the conclusions of the study that silent speech is probably universal during silent reading, that it increases with the difficulty of the material read, and that efforts to eliminate it through instruction should be discontinued are of interest to all teachers of reading.

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RELIGIOUS EDUCATION IN GERMAN SCHOOLS: AN HISTORICAL APPROACH by Ernst Helmreich. Cambridge, Mass.: Harvard University Press, 1959. Pp. ix + 365. \$7.50.

Religious Education in German Schools is a frank, dispassionate, historical account of the struggle waged by the German people to maintain the word of God in schools. The author is the Thomas Brackett Professor of History and Political Science of the Department of History at Bowdoin College. Years of research, including Sabbatical leave to Germany in 1950 and 1957, enabled him to contribute to this century a landmark in the history of education.

This study which clarifies the specific status of religious instruction in Germany is divided chronologically into five sections: Part I, the Introduction: Before the Establishment of the Empire, 1871; Part II, The Empire, 1871-1918; Part III, The Weimar Republic, 1918-1933; Part IV, The Third Reich, 1933-1945; Part V, The Post World War II Era.

In Part I the introduction shows that today's German religious education grew out of a past that once recognized the supremacy of God. With the advent of the Reformation and secularization, the state gradually assumed authority over education in general and seized control of religious instruction. From 1648 to 1817 the reli-

gious training of Catholic and Protestant confessional schools depended upon the religion of the reigning prince. Finally, the Prince of Nassau ordered common religious instruction for both. The plan having failed, the Simultanschule, Christian in character but interdenominational in organization, replaced it. This offered direct challenge to the schools of both faiths and reduced clerical supervision.

Part II reviews the establishment of the Empire, 1871-1918, in which the strong Catholic Center Party opposed royal control of religious instruction, and Social Democrats advocated abolition of religious education. The growth of education as a distinct intellectual discipline invited secularization into both systems.

In Part III the new Weimar Republic, 1918-1933, introduced national control of education as the major issue. The Catholic Center Party desired confessional schools but compromised with the Social Democrats.

Part IV describes the Third Reich which controlled religious education from 1933 to 1945 during the period of National Socialism. Previous Weimar restrictions provided for an end to compulsory pupil attendance at church service; teachers were freed from teaching religion; clergy were removed from schools (except in Bavaria, Baden, parts of Württemburg, and Prussia); and a uniformity was enforced in the school system which virtually eliminated private schools. Confessional schools became interdenominational. Although religious instruction was severely restricted, the Nazis never completely eliminated it but reduced the time severely. Course content often showed slight relation to religion.

The treatment of Jews in the Third Reich paralleled the history of Jewish education, punctuated in three words: "restriction," "isolation," and "annihilation." But today Jews in Germany enjoy the equality that was theirs before the holocaust.

In Part V one sees how the German people, accustomed to close ties between church and state and aware of the peril Hitler's regime had prepared for them, have determined that the state shall never again control religious instruction. West Germany is firmly based on Christian doctrine planned by religious leaders.

Close unanimity exists between Catholic and Protestant educators and the government concerning curriculum, religious instruction, teacher training, salary scales, and building expenses. The

current controversy is that of the confessional school versus the existing interdenominational school financed by the state.

On the other hand, East Berlin bristles with hostility to religious instruction. Its government finances education for all, but religious training is restricted. Obstacles often obstruct church activities. Religion classes are denied classrooms or circumvented by specious red tape.

Despite these facts Professor Helmreich observes that in East Berlin, "Catholics and Protestants alike maintain not only German but Christian unity in a divided city, state, and world."

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THE CHURCHES AND THE CHURCH by Bernard Leeming, S.J.

Westminster, Md.: Newman Press, 1960. Pp. x + 340. \$6.50.

I haven't yet seen Fr. Tavard's new book, but this is the best Catholic introduction to the ecumenical movement that I have read. The author takes no new positions, says nothing that could be called "liberal" or "radical," holds out no promise of an agonizing reappraisal of the Catholic reaction to ecumenism. But it is noteworthy for the basic note of optimism and warmth which pervades it, for the fairness and objectivity with which it endeavors to present Protestant positions, and for sympathy and honesty in its recognition of the treasures they possess.

Beginning with a look at the present scene, with special attention to the World Council of Churches and the Church of South India, the author sees the Council not as a Protestant "super-Church," but as an organization for discussion, consultation, and mutual enlightenment. Particular unions and federations of churches may have received their original inspiration or impetus from the World Council but are quite independent of it. Dr. Tomkins' statement, "By entering into this relationship with each other we have already willed the death of our denominations," is not official. In fact, the Council has explicitly stated that no member group necessarily thereby recognizes the "right" of the other groups to exist as "churches" or forfeits any claim it may possess to be the one Church of Christ.

The second part of Leeming's work discusses a number of the events and reasons which have led to present ecumenical interest. Some are simply pragmatic—the natural tendency toward centralization, practical missionary difficulties, the rise of world ideologies. But others are doctrinal and, at least in general, show that the ecumenical movement in Protestantism is in principle more pro- than anti-Catholic. Its development has coincided (and, perhaps, it is no coincidence) with a widespread reaction against an atheological "liberalism" and a reaffirmation of Scripture, Gospel, man as sinner, even of the connection between Word and Sacraments.

The tendency to indifferentism, which was real enough in the early days of the movement, has given way to a much more sober and responsible "confessionalism," at least among a number of the member churches, sufficient to exercise an evident influence in the Council's deliberations and statements. The rediscovery of liturgy has also stimulated the movement toward confessional orthodoxy. New appreciation of at least the major sacraments cannot but direct attention to their dogmatic roots in the Incarnation, the Redemption and the relationship between the transcendent and the immanent.

No one, of course, least of all a Catholic, overlooks the difficulties and paradoxes of the movement. Fr. Leeming is no exception. The necessary employment at this stage of things of sometimes deliberately ambiguous language, conflicting approaches and priorities, the sanctity of traditions which involve far more than dogmatic statements—these are attended to but not rejoiced in. The latter fact represents an advance from some Catholic "ecumenical" writing.

Given the radically different presuppositions of each, it seems fair to say that the attitude of ecumenists (Protestant) towards Rome is warm (though certainly not without great islands of suspicion still) compared with our attitude toward them. That Catholic attitudes are changing is obvious in the book's treatment of the history of this subject in Part Six. Fr. Leeming is apparently in sympathy with the change.

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BOOKS RECEIVED

Educational

Armstrong, William H. *87 Ways to Help Your Child in School*. Great Neck, N.Y.: Barron's Educational Series, Inc. Pp. 256. \$1.95 paper; \$4.00 cloth.

Berry, Thomas Elliott. *The Most Common Mistakes in English Usage*. Philadelphia: Chilton Co. Pp. 146. \$2.95.

Brogan, Peggy, and Fox, Lorene K. *Helping Children Read*. New York: Holt, Rinehart and Winston, Inc. Pp. 330. \$3.75.

Chase, Alston Hurd, and Phillips, Jr., Henry. *A New Introduction to Greek*. 3rd ed. Cambridge, Mass.: Harvard University Press. Pp. 221. \$5.50.

Cox, Philip W. L., and Mercer, Blaine E. *Education in Democracy: Social Foundations of Education*. New York: McGraw-Hill Book Co., Inc. Pp. 570. \$6.95.

Dostert, Léon, and Lindenfeld, Jacqueline. *Français-Cours Moyen-Civilisation*. Milwaukee: Bruce Publishing Co. Pp. 326. \$4.95.

Greeley, Andrew M. *Strangers in the House: Catholic Youth in America*. New York: Sheed and Ward. Pp. 179. \$3.50.

Gwynn, J. Minor. *Theory and Practice of Supervision*. New York: Dodd, Mead and Co. Pp. 473. \$6.75.

Hofinger, S.J., Johannes (ed.). *Teaching All Nations*. Trans. Clifford Howell, S.J. New York: Herder and Herder. Pp. 421. \$6.95.

Horkheimer, Mary Foley, and Diffor, John W. *Educators Guide to Free Films*. 21st edition. Randolph, Wis.: Educators Progress Service. Pp. 636. \$9.00.

Joint Committee of the New England School Development Council and New England School Library Association. *What Does a School Librarian Do?* Cambridge, Mass.: Spaulding House. Pp. 7. \$0.25.

Latin American Higher Education and Inter-American Cooperation. Washington, D.C.: Pan American Union. Pp. 20.

Potter, F. F. *The Teaching of Arithmetic*. New York: Philosophical Library, Inc. Pp. 462. \$4.75.

Rothstein, Jerome H. (ed.). *Mental Retardation: Reading and Resources*. New York: Holt, Rinehart and Winston, Inc. Pp. 628. \$6.75.

Sessani, Abul H.K. *Education in Afghanistan*. Washington, D.C.: Superintendent of Documents, U.S. Government Printing Office. Pp. 55. \$0.40.

Thomas, Lawrence G., and others. *Perspective on Teaching*. Englewood Cliffs, N.J.: Prentice-Hall, Inc. Pp. 432. \$6.75.

Turner, Richard L. *Problem Solving Proficiency Among Elementary School Teachers. II. Teachers of Arithmetic, Grades 3-6*. Bloomington, Ind.: School of Education, Indiana University. Pp. 61. \$1.00.

Turner, Richard L. *Problem Solving Proficiency Among Elementary School Teachers. IV. Further Investigations of Teachers of Arithmetic, Grades 3-6*. Bloomington, Ind.: School of Education, Indiana University. Pp. 44. \$1.00.

Turner, Richard L., and Fattu, Nicholas A. *Problem Solving Proficiency Among Elementary School Teachers. I. The Development of Criteria*. Bloomington, Ind.: School of Education, Indiana University. Pp. 60. \$1.00.

General

Borne, Étienne. *Atheism*. Trans. S.J. Tester. New York: Hawthorn Books, Inc. Pp. 156. \$3.50.

Burton, Katherine. *Woman to Woman*. New York: P.J. Kennedy and Sons. Pp. 217. \$3.95.

David, S.S.J., Sister M. Agnes. *Modern American Drama*. New York: Macmillan Co. Pp. 235.

Hastings, Cecily. *The Sacraments*. New York: Sheed and Ward. Pp. 217. \$3.50.

Jones, Alexander. *God's Living Word*. New York: Sheed and Ward. Pp. 214. \$3.95.

Makra, Sister Mary Lelia (trans.), Paul K.T. Sih (ed.). *The Hsiao Ching*. New York: St. John's University Press. Pp. 67. \$3.50.

Millot, René-Pierre. *Missions in the World Today*. Trans. J. Holland Smith. New York: Hawthorn Books, Inc. Pp. 139. \$3.50.

Morrow, Most Reverend Louis Laravoire. *My Catholic Faith*. Kenosha, Wis.: My Mission House. Pp. 430. \$4.95.

Nugent, C.M., Vincent J. *Christian Marriage*. Jamaica, N.Y.: St. John's University Press. Pp. 59.

Ong, S.J., Walter J. *Frontiers in American Catholicism*. Essays on

Ideology and Culture. New York: Macmillan Co. Pp. 125. \$1.25.

Pascal, Blaise. *Pensées*. Trans. John Warrington. New York: E.P. Dutton & Co., Inc. Pp. 289.

Pochin-Mould, Daphne. *The Life of Saint Peter Thomas*. New York: The Scapular Press. Pp. 131. \$1.50.

Raemers, Rev. Sidney A. *First Holy Communion Prayers*. New York: Exposition Press, Inc. Pp. 31. \$1.00.

Rahill, Peter J. *The Catholic in America*. From Colonial Times to the Present Day. Chicago: Franciscan Herald Press. Pp. 156. \$2.95.

Richard, S.S.P., Louis J. *Seminary Life in Verse*. Derby, N.Y.: St. Paul Publications. Pp. 61. \$0.35.

Ronsin, S.J., F.X. *To Obey is To Reign*. The Beauty and Grandeur of the Religious Life. Trans. Sister Eugenia Logan, S.P. New York: St. Paul Publications. Pp. 234. \$3.95.

Rostand, Jean. *Human Heredity*. New York: Philosophical Library, Inc. Pp. 139. \$4.75.

St. Francis de Sales. *Introduction to the Devout Life*. Trans. Michael Day. New York: E. P. Dutton & Co., Inc. Pp. 261.

Scott, Andrew M., and Wallace, Earle. *Politics, U.S.A., Cases on the American Democratic Process*. New York: Macmillan Co. Pp. 571. \$3.50.

Siekmann, T.C. *Boys*. New York: Joseph F. Wagner, Inc. Pp. 190. \$3.96.

Stark, Harry. *Social and Economic Frontiers in Latin America*. Dubuque: Wm. C. Brown Co. Pp. 421. \$7.25.

Steck, O.F.M., Francis Borgia. *Marquette Legends*. New York: Pageant Press, Inc., 1960. Pp. 350. \$5.00.

Vandeur, O.S.B., Dom Eugene. *Living the Lord's Prayer*. Trans. M. Angeline Bouchard. St. Louis: B. Herder Book Co. Pp. 192. \$3.75.

Vawter, C.M., Bruce. *The Conscience of Israel: Pre-Exilic Prophets and Prophecy*. New York: Sheed and Ward. Pp. 308. \$5.00.

Vehenne, Hugues. *The Story of Father Dominique Pire*. Trans. John L. Skeffington. New York: E.P. Dutton & Co., Inc. Pp. 221. \$4.50.

Ward, Leo R. *God and World Order*. St. Louis: B. Herder Book Co. Pp. 222. \$4.00.

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THE COLEOPTERISTS' BULLETIN

Established in 1947 by Dr. Ross H. Arnett, Jr., this quarterly publication is devoted to the study of beetles. It is filled with articles of lasting interest to every person dealing with beetles as naturalists, amateurs, professionals, economic entomologists, taxonomists, or teachers. Write for subscription, or sample copy to: *The Coleopterists' Bulletin, The Catholic University, Washington 17, D. C.*

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by REVEREND EDWARD P. DUNNE, O.P.

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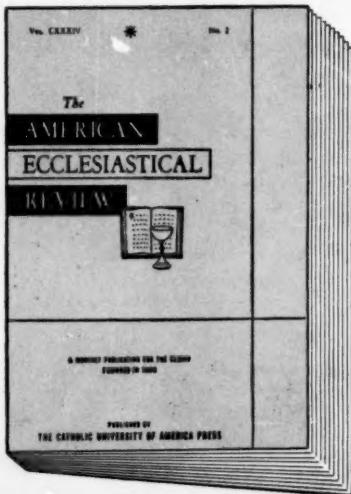
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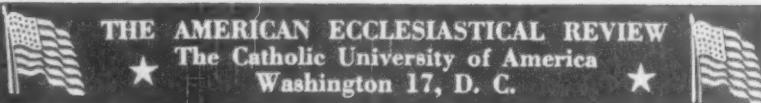
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